

The Missionary Intelligencer.

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PRAYER FOR THE MISSIONARIES

LUCY RIDER MEYER

LORD, bless the missionaries in far-away lands, as they labor for Thee. Are they staggering under heavy burdens? Lord, be Thou their burden bearer. Teach them the wonderful secret of such supreme trust in Thee, such a recognition of the Father's love and care, as shall lift all burdens and relieve from all anxiety. Are they lonely and isolated? Give them a vivid sense of Thy presence. If any are sick or in danger, be Thou to them a strong tower of refuge and defense. Grant them the desire of their hearts in bringing many souls to the blessed light. And, O Lord of the harvest, multiply their numbers. Send forth more laborers into Thy harvest.—Psa. 61:3; Matt. 9:38.

Financial Exhibit for Eight Months.

	1910	1911	Gain
Contributions from Churches	2,940	2,699	*241
Contributions from Sunday Schools	215	238	23
Contributions from C. E. Societies	782	873	91
Individual Contributions.....	819	958	139
Amounts.....	\$160,038.25	\$138,161.53	*\$21,876.72

Comparing the receipts from different sources shows the following:

	1910	1911	Gain
Churches.....	\$88,840.32	\$81,986.45	*\$6,853.87
Sunday Schools	1,900.79	2,867.59	966.80
Christian Endeavor	6,262.64	6,502.57	240.03
Individuals.....	16,313.52	19,332.04	3,018.52
Miscellaneous	4,595.98	887.68	*3,708.30
Annuity	41,150.00	25,225.97	*15,924.03
Bequest.....	975.00	1,359.13	384.13

*Loss.

Loss in Regular Receipts, \$6,336.82. Loss in Annuity, \$15,924.03. Gain in Bequest, \$384.13.

EDITORIAL NOTES

¶ *We introduce the readers this month to the Executive Committee of the Foreign Christian Missionary Society. One who is not on the committee can hardly appreciate the strain and anxiety which has accompanied the work of this year. This has been especially true during the last month or so. During this time our hearts have been deeply stirred by hundreds of letters of confidence and cheer which have come to the office. There have been too many to answer, and we take this means of acknowledging them. The men of the Executive Committee covet the earnest prayers of all the friends of the work, that they may have wisdom from on high for the direction of this great and holy enterprise.*

¶ Why not mark your copy of THE INTELLIGENCER and give it to a different friend each month to read? We be-

lieve if this was widely done that a host of new subscribers would be the result.

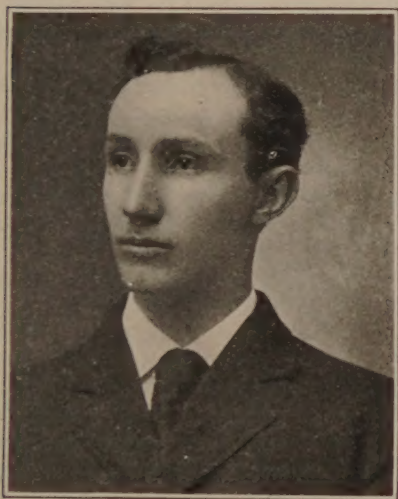
¶ A great many Adult Bible Classes have taken up the support of hospital beds and other special objects in the medical missionary work of the Foreign Society. A bed can be supported a year for \$25.

¶ All power is finally the gift of God, all office is for the accomplishment of his will. Life, therefore, is the use of the gifts of God according to the will of God. We are stewards of his manifold grace.

¶ Our people have two native missionary societies on the field; one in India, carrying on work at Kota, and one in Japan, carrying on work in Korea. These select and pay and direct their own workers.

¶ News just comes of two new Living-links: Lovington, Ill., and First Church, Tacoma, Wash. A. L. Huff is minister of the former church, and W. A. Moore of the latter. This is a fine advance step for these two churches.

¶ Be sure to read C. L. Pickett's appeal for books for the Philippines. Why not wrap up a few that you can spare and mail them as directed? You will hardly miss them, and they will be such a blessing out there.



L. Hulser, minister, Pleasantville, Iowa. This Church becomes a Living-Link and supports Miss Nina Palmer who goes out to China this fall. Brother Hulser has recently graduated at Canton, Mo. Pleasantville is a small town, but the pastor and Church are live wires.

¶ The work in Africa is extending in ever widening circles. Villages that rejected the gospel for years are now asking for teachers. They are eager for the message and are ready to contribute to the support of the messengers.

¶ Dr. Griffith John, one of China's missionary heroes, predicts that in another fifty years there will be no idols or Buddhist or Taoist priests in China. Dr. John has spent fifty years in China and reasons from the progress he has witnessed.

¶ One of the most encouraging March offerings we have received is \$99.01

from the native church and four missionaries at Damoh, India. It would be hard to estimate what the amount would be if the churches in the homeland gave in the same proportion.

¶ Giving heartily is, it has been said, a first installment of heaven, a first payment which is a pledge that the whole will be paid, and that it will be the same character and quality as the installment. It is only when one gives heartily that one enters into the joy of the Lord.

¶ Sir William Mackworth, formerly Lieutenant-Governor of the Punjab, declares that help given to Christian missions in India helps to confer upon the 300,000,000 inhabitants of that vast empire the greatest of all boons, the only boon that will meet their requirements.

¶ It is for the church to pray the Lord of the harvest to send forth laborers into his harvest. It is for the church to provide the funds needed for the support and equipment of its laborers. She is well able to do this. The Lord has intrusted boundless wealth to her for this very purpose.

¶ Dr. Capen, of Boston, maintains that the church as a whole has never taken the foreign missionary enterprise seriously. To many minds it has been incidental and optional. They have looked upon a call for a contribution as they would upon a request to buy a ticket to a lecture or a concert.

¶ Miss Kate G. Miller has been in China two years. She is enthusiastic over the work and the workers there. In a recent letter she writes: "We certainly have some of the finest people in our mission I have met anywhere. I am just beginning to discover the true greatness of some of them."

¶ A. G. Mills, of Hastings, Neb., sends \$85 for foreign missions. He is a renter on a Nebraska farm and has dedicated his life to making money for God. He supports an evangelist in Africa and an orphan girl in Japan. This is one of the most heartening gifts received at the Mission Rooms.

¶ The need of workers on all fields is urgent. New workers can not be sent out without an increase in the receipts.

The Topeka convention proposed an increase of forty per cent. If the receipts should increase at this rate this year, twenty-five new workers can be sent to reinforce those already on the field.

¶ Please do not fail to pay for your INTELLIGENCER subscription promptly when due. The date for renewal is marked with the address on your magazine. Uncle Sam is very particular about the mailing lists these days. And besides, THE INTELLIGENCER is published at a loss and needs your paid subscription.



Young Tinguian Girls of Abra Province, Philippines.

¶ The two letters from Secretary F. M. Rains in this issue are of exceptional interest. Do not fail to read every word of them. He says that many Japanese newspapers contain so many references to Scripture history and Bible teaching that the Japanese are compelled to read the Bible in order to correctly understand the papers.

¶ "In the newer, broader thought of today men are beginning to see that there is no such distinction as *foreign* and

home missions; they are just missions, parts of one work for one world, which needs a Savior. Those who are working in either field can never, in any sense, be competitors, but are brothers working together under the same great Leader."

¶ "As much for others as for ourselves." This is one of the slogans of the Laymen's Missionary Movement. The churches of America are spending \$300,000,000 annually upon themselves; if they gave that much for others, every missionary treasury would be full to overflowing. No one who knows the facts will say that we are unable to do this.

¶ We can not publish all the kind notes that come to us concerning THE INTELLIGENCER, but the following from Geo. B. Ranshaw, of Elyria, Ohio, made us feel so good that we pass it on: "A real objective shines from every page, and the arrow goes straight to the mark. Facts glistening with the dew of sacrifice and shot through with the glory of service."

¶ The representative of Japan in Korea states that freedom of religion will be respected always, and that protection and facilities for propagating all religious doctrines will be extended, provided that they do not interfere with politics. As the missionaries seek to improve the general conditions of the people, their work will be by no means subject to any inconvenience.

¶ A new book, "Missions In the Modern Sunday School," by Stephen J. Corey, has just been issued by the Christian Publishing Co., St. Louis. It is written especially for advanced teacher training classes, but will prove helpful to any one interested in the missionary education of the Sunday schools. It sells for 25 cents; five or more copies, 20 cents each, postpaid. Send to the publishers or the Foreign Society for it.

¶ O, the pathos in Dr. Wakefield's article on "The Comfortable Chinese!" One can imagine how indifference in the homeland seems well-nigh criminal to the missionaries who are face to face with such suffering and misery. The heathen are lost physically as well as spiritually. With the spiritual redemp-

tion comes also physical and economical salvation. Such conditions as Dr. Wakefield describes would be impossible in a Christian land.

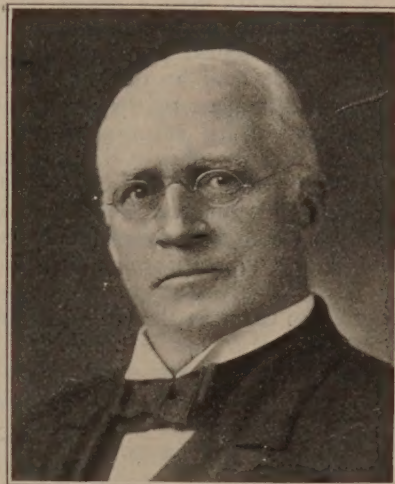
¶ The Ontario (Canada) Christian Women's Board of Missions besides much other work, supports Miss Mary Rioch as a Living-link in Tokyo, Japan. Miss Rioch is a Canadian and much beloved by Canadian people. The Ontario women have recently decided to raise \$3,000 for Miss Rioch, with which to purchase a much-needed lot for the enlargement of her kindergarten. About \$800 of this was pledged at the Ontario convention held recently at Everton.

¶ You will be interested in Chas. S. Settlemyer's account of the evangelistic meeting in the University of Nankin. The picture of the volunteers for the ministry is certainly interesting. No one can measure the results of such a meeting. A good number of these young men who plan to preach the gospel will enter our own Bible College under the direction of A. E. Cory. It is encouraging to know that the attendance at the Bible College has largely increased since the founding of the university, which is a union school.

¶ We have been strangely stirred in reading the last pages in Dr. Zenas Loftis' diary. We know you will also be stirred as you read the same account in this issue under the title of "A Heathen Funeral Among Tibetans." Dr. Loftis wrote this just a few days before his fatal illness at Batang. His closing words in the diary have almost the prophecy of his own death in them. "O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are hopeless except in thine own strength."

¶ The Fleming H. Revell Co., of New York, have just published the last diary of Dr. Zenas S. Loftis, missionary to Tibetans. We prophesy a large sale for this most interesting volume. Dr. Loftis recounts in this diary the events of his journey from America to the Tibetan border. The book tells a wonderful story, and it is told in an artless, fascinating way. Every one who is in-

terested in the work on the "roof of the world" will want to read it. Dr. Loftis was one of the greatest and yet most heroic men in all the line of missionary martyrs. The book sells for 75 cents.



FREDERICK D. POWER.

Frederick D. Power has gone to his reward honored and loved and lamented by tens of thousands of friends and admirers. Born in Virginia, educated at Bethany, a teacher of Latin in Bethany, pastor of the Vermont Avenue Christian Church in Washington for nearly forty years, a writer of books, a newspaper correspondent, a lecturer, a trustee of the United Society of Christian Endeavor, a man, a Christian, a devoted servant of the King: these are a few of the outstanding facts that may be tabulated. His name is among the saints. The sympathy of a great host will go out to Mrs. Power in her sorrow and loneliness.

¶ Dr. Susie Rijnhardt (Moyes) will go down in history as one of the great pioneers of missionary advance. No one should fail to read Professor Paul's introduction to the eighth edition of her book in this issue. Our people will never forget the wonderful messages of heroic appeal she brought after her return from Tibet the first time. Although her life was not spared for long service after her return to the Tibetan

border with Dr. and Mrs. Shelton, yet it was her undaunted leadership which moved our people to go to that field. In the great missionary exposition recently held in Boston her photograph hung among the twelve great foreign missionary pioneers.


It has always been a matter of regret that we have had no mission in Korea. It has seemed impossible for us to go to that land because of the tremendous obligations to the great fields already occupied. It is a matter of great joy to know that our people have at last entered that field through the agency of our Japanese brethren. Do not fail to read Secretary Rains's very interesting letter concerning Korea in this issue. Our own native Japanese Society is to carry on the work in Seoul, Korea, where it has been started so auspiciously. We have great hopes of this new work. No nation has so startled the world by its rapid turn to Christianity as has Korea.



The Chinese woman, in the center, is a blind leper, and a member of the Christian Church at Shanghai, China. Her husband deserted her thirteen years ago, and she has since been supported in a Christian leper asylum by Mr. and Mrs. Jas. Ware of Shanghai.

Some Good News from the Children's Day Offering.

- Salem, Ohio.—Offering, \$125.
- The Brotherhood at Wellsville, N. Y., gave \$35 toward their Children's Day offering.
- Marshall, Mo.—Children's Day and church offering, \$612.
- Norwood, O.—Offering, \$155.—J. W. Berry, superintendent.
- Tacoma, Wash., First Church, becomes Living-link on Children's Day.—W. A. Moore, pastor.
- Newport, Ky.—Offering, \$110.—W. L. Glazier, superintendent.
- South Side, Lima, Ohio.—\$101.60.—Frederick C. Lake, pastor.
- Cameron, W. Va.—Children's Day offering, \$328.—W. E. Hootman, pastor.
- Pomona, Cal.—Offering, \$317.40.—R. H. Orr, superintendent.
- Stella, Neb.—Offering, \$24.68.—J. R. Cain, Jr., superintendent.
- Busseron (Oaktown), Ind.—Offering, \$26.—J. S. Martin, superintendent.
- Spencer, S. D.—Offering, \$50.—N. F. Shoop, superintendent.
- Carmen, Okla.—Offering, \$5.55.—Milton Bales, superintendent.
- Mt. Sterling, Ky. (Paris)—Offering, \$37.30.—Miss Alpha Clark, missionary superintendent.
- Stanford, Ill.—Offering, \$58.41.—F. L. Garst, superintendent.
- Paris, Tenn.—Offering, \$59.13.—Miss Connie Frazier, treasurer.
- Center Oak Sunday School (Bruceville), Ind.—Offering, \$42.56.—W. F. Wampler, superintendent.
- Perryopolis, Pa.—Offering, \$33.—Howard Adams, superintendent.
- Langdon, Kan.—Sunday school offering, \$158.11.—W. T. Miller, superintendent.
- Camp Point, Ill.—\$66.58; apportionment, \$40.—W. F. Jones, superintendent.
- Newton, Iowa.—Offering, \$67.—E. F. Leaks, minister.
- Hobbs, Ind.—\$5.—C. H. Warne, superintendent.
- Bachelor Creek, Ind.—\$132.48. A country school.—T. E. Custer, superintendent.
- Columbus, Ill.—\$20; apportionment, \$15.—G. A. Wilkey, superintendent.
- Washburn, Ill.—Over \$100; apportionment, \$70.—W. G. West, superintendent.
- Potomac, Ill.—\$30.05.—Chas. Villars, superintendent.
- Carlisle, Ark.—\$25. Eighteen in the dollar league.—Bessie Knier.
- Winters, Cal.—\$25.75.—Mrs. W. S. Stark, missionary secretary.
- Latham, Ill.—\$15.24.—Chas. Pritchett, superintendent.
- Uniontown, Ark.—Offering, \$12.15.—R. Comstock.
- Cove Creek, Mo.—Offering, \$16.35; apportionment, \$15.—Albert Edrington, superintendent.
- El Centro, Cal.—Offering, \$25; apportionment, \$10.—Helen V. Campbell, superintendent.
- Talent, Ore.—Offering, \$6.75; apportionment, \$5. New school.—A. A. Moody, superintendent.
- Richmond, Ky., First.—Offering, \$230.—E. B. Barnes, pastor.
- Newark, Ohio.—Offering, \$150; best Children's Day in years.—W. D. Ward, pastor.
- North Tonawanda, N. Y., Christian Tabernacle.—Offering, \$382.84.—G. H. Steed, pastor.
- Dallas, Tex., Central.—Offering will probably reach \$230.—J. O. Shelburne, pastor.
- Crawfordsville, Ind.—Offering, \$140. Greatest in history of church.—J. M. Alexander, pastor.
- Jackson Avenue, Kansas City, Mo.—Offering, \$100; attendance, 957.—E. E. Elliott, superintendent.
- Lockhart, Tex.—Over \$50. Splendid program with "Crusaders for Christ."—Kylie Brooks, pastor.
- First Christian Sunday School, Mattoon, Ill.—Offering, \$75.78; apportionment, \$50.—Charles Eck, superintendent.
- The Ninth Street Church, Washington, D. C., reports \$325 as Children's Day offering.—George A. Miller, pastor.
- Christian Temple Bible School, Baltimore, Md.—Offering, \$525; apportionment, \$400.—Dudley P. Barnette, Jr., superintendent.
- University Bible School, San Diego, Cal.—Offering, \$230. First Front Rank school. The attendance of this school is but 225.—F. L. Hiatt, superintendent.



EDITORIAL

The Receipts.

The friends of the work should know that the receipts thus far are less than they were for the corresponding months last year. This should not be so, but it is so. We had hoped that the great Laymen's agitation would add largely to the income this year. With the growth in numbers and in wealth there should be a marked increase in the receipts from year to year. Many have felt that the Society has done so well in other years that it does not require any special effort on their part at the present time. They imagine that it will go forward of its own momentum. Every follower of Christ should remember that the work is growing constantly and that it calls for larger contributions from year to year. The receipts of last year were expended last year and are not available for this year.

Some churches have changed their method of giving. Instead of giving a large sum once a year, they divide their money and give weekly. With the new method they have not given as much as with the old. They have not gotten accustomed to the duplex envelope and do not bring it every week and place its contents in the Lord's treasury. As they get used to this method they will do more than they have ever done, but in the period of transition their gifts are less than they were in other years.

The year is more than half gone, but there is ample time to raise all that was suggested at Topeka last October. The fact that so much of the year has gone should admonish all who are disposed to give anything to do their part and do it soon. There is no time to be lost. Now is the time to act! Churches and individuals and Sunday schools and Endeavor Societies should resolve that the year will not close before their gifts are in the treasury in Cincinnati.

F. M. Rains has been visiting the mission fields all the year. In other years the burden of raising the money has rested upon his shoulders. It will be a source of unspeakable joy to him if he should learn on his return that the brethren have done as well, or even better, in his absence than in his presence.

The work of spreading the gospel is the Lord's work. Money given for this cause is money given to him. The Society in Cincinnati is simply an agency for collecting and forwarding the money to the workers on the field. The Topeka convention voted that half a million dollars should be raised for foreign missions this year, and that twenty-five new missionaries should be sent out. Before the last day of September this amount of money should be raised and the twenty-five new workers should be on their way to the fields.

An Important Committee and Its Arduous Task.

On the opposite page are produced the pictures of the members of the Executive Committee of the Foreign Christian Missionary Society. We think it would be in keeping to say a few words concerning this group of men and their work. Few people understand the magnitude of the task committed to the officers of the Foreign Society and the difficult and delicate problems they find it necessary to deal with. Aside from the President, Secretaries, and Treasurer of the Foreign Society, these men serve without compensation. They are busy men, but they give a great deal of time and thought to the great work which they love.

Many of these men have served in this capacity for years. W. S. Dickinson has been on the committee since the organization of the Society in 1875. Professor S. M. Jefferson and B. C. Deweese, of the Bible College, Lexington, have served for many years.

The regular meetings of the Executive Committee occupy a day each month, and special called meetings are held many times besides. All of the important items that come up in the work are considered by this committee. These men examine and appoint all missionary candidates, decide on all questions of policy, act on the detail reports of the President and Secretaries, consider all important matters concerning the missionaries and the work on the fields, and attend to a thousand other

matters which arise in our Foreign Work. Recently two of the missionaries were present at an executive meeting. After presenting their work and its needs they asked the privilege of remaining through the session. Afterwards one of them said: "I wish every missionary on the field could have this experience. We have not before appreciated the great problems you have to deal with. I shall go back to my field with profound respect for this committee. The President of the United States and his Cabinet have no more important and difficult questions than you have dealt with to-day." This missionary probably expressed himself with undue enthusiasm, but the fact remains that the duties of the committee are difficult, arduous, and of great importance. The direction of the work of over one hundred and fifty missionaries and over seven hundred native workers, together with the administration necessary in the homeland, is no small task. Each of the eight great fields has its special problems; each particular mission its needs and difficulties.

Much of the detail of the work is of course worked out by the missionaries on the fields and the President and Secretaries in the office, but the final decisions are all made by the Executive Committee. These men do their work gladly because they love the cause. They do it with a deep sense of dependence on God to guide them aright.

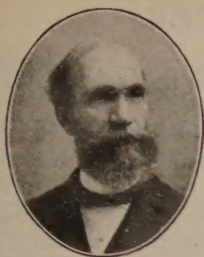
The Will of Christ for the World.

The will of Christ for the world is that it should be saved. The will of Christ for the *church* is that it should help him save the world. The promise is, "Whosoever shall call on the name of the Lord shall be saved." These pertinent inquiries follow this exceeding great and precious promise: "How, then, shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" The business of the church is to publish the message of sal-

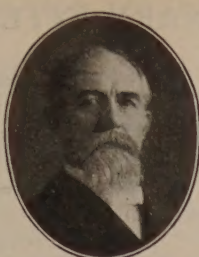
vation through Christ to all men everywhere. This is the one divinely appointed mission of the church; the church has no other mission.

We are saved by faith; but faith comes by hearing, and hearing by the word of Christ. Those who have heard and have been redeemed by the precious blood of Christ are to pass on the truth to those who have not heard it. The church has no option in the premises; she must do this if she would be loyal to her Founder and Lord. If she would refuse to publish the message of salva-

The Executive Committee of The Foreign Society.



W. S. DICKINSON,
Christian Business
Man, Cincinnati.



S. M. JEFFERSON,
Professor,
College of the Bible,
Lexington.



C. H. WINDERS,
Minister, Indianapolis.



JUSTIN N. GREEN,
Minister, Cincinnati.



M. Y. COOPER,
Christian Business
Man, Cincinnati.



B. C. DEWEESE,
Professor,
College of the Bible,
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A. McLEAN,
President, Cincinnati.



F. M. RAINS,
Secretary, Cincinnati.



STEPHEN J. COREY,
Secretary, Cincinnati.



E. W. ALLEN,
Secretary, Kansas City.



C. W. PLOPPER,
Treasurer, Cincinnati.



H. C. KENDRICK,
Minister,
Georgetown, Ky.



R. O. NEWCOMB,
Christian Business
Man, Cincinnati.

tion and beseech men to be reconciled to God, she would cease to exist in a single generation. It is by obeying the will of Christ that the church recruits her own membership, and builds herself up on her most holy faith, and makes her own calling and election sure.

The will of Christ for the church is expressed in unmistakable terms in his parting charge to his disciples. That charge is found in five different forms; but all agree as to what the will of Christ is. The book entitled "The Acts" shows us how men who were filled and guided by the Holy Spirit interpreted his parting charge. As soon as the Spirit was given and received, they began to preach. In a few years they were preaching in all parts of the then known world. While these men were still living one of their number stated it as a fact that the gospel was preached in all creation under heaven;

that it was bearing fruit in all the world and increasing.

The church of our time has facilities and resources a thousand-fold greater than the early church enjoyed. On all sides there are open doors; the nations are ready to receive the truth as never before. The church has the aid of steam and electricity, of commerce and diplomacy, of the press and the postal system. These agencies are invaluable as helps in giving a knowledge of Christ and salvation through Christ to all mankind.

If the church of our time would be found in the apostolic succession, she must do what the apostles did; namely this, make the evangelization of the world her chief business, her supreme concern. To devote her thought and resources to anything other or less than this is to go in direct opposition to the revealed will of Jesus Christ our Lord.

"Not Less for Foreign Missions, But—"

In speaking about some phase of the work that is not supported as liberally as the speakers think it should be, it is a common thing to refer to what is being done for Foreign Missions. The speaker adds that he does not wish less given for Foreign Missions, but more for the cause he pleads. But why make any comparison? Does any one think that too much or enough is given for Foreign Missions? Does any one believe that we are giving "abnormally" for Foreign Missions? If he does, all he needs is to consider the fact that of all moneys given for religious purpose only three per cent is devoted to the work of Foreign Missions. Is that proportion too large? Could the church give less and give anything that would be worth while?

The comparison may be well meant, but it works injury to the cause of Foreign Missions. The necessary inference is that some other cause is not having a square deal, and that because of what is being done for Foreign Missions. The effect on those who believe it will be to reduce the offering for Foreign Missions. The comparison is a thrust, and no apology for making it will prevent in-

jury to the cause of Foreign Missions. The caveat will not avail after the harm has been done. It is idle to protest, "I would not have less given for Foreign Missions;" the natural result will be that less will be given.

It is doubtful if the comparison aids the cause the speaker is advocating. Every cause must stand upon its own merits. If it is worthy of support, let its advocate establish that fact, and it will receive support. People are not giving it less because of what they are giving for Foreign Missions. We are not giving excessively to carry the gospel into the regions beyond. Nothing could be more absurd than the claim that the people in the churches are giving so lavishly to this cause that they are unable to give to other causes deserving of support. The truth is that our giving for all religious purposes is so small that it hardly touches our resources. Compared with the amount spent in pleasure, it is insignificant. Nor is it certain that those who give less for Foreign Missions because of this comparison will give more on that account for any other cause.

The work of carrying the gospel to all

nations is not the only work or the only important work of the church; but it is its most important work. This work should be prosecuted with all possible vigor. That does not mean that any other department of the Lord's cause should be neglected. As a matter of fact, no other department suffers because of what is being done to give a knowledge of Christ and salvation through Christ to all mankind. If the churches would give as much for causes outside themselves as they spend on themselves, there would be ample funds for all purposes.

God is multiplying and enriching his people. The resources at their command are simply inexhaustible. What is

needed now is, not unfair comparisons, but emphasis upon the church's obligation to do all that her Lord requires her to do. The people of God can and should greatly increase their contributions to every department of the work of the Kingdom. They have received freely, and they should give freely. A plea for larger giving all around will do more to aid any particular cause than a comparison that makes a wrong impression, and that injures a department whose support is wholly inadequate to the legitimate demands made upon it. Comparisons are generally odious; it would be well if the comparison under consideration were never heard again in any assembly of the saints.

China and the Opium Habit.

The public opinion of the civilized world is a tremendous force, and the leaders of the National Assembly in China must be commended for appealing to it against Great Britain's attitude on the opium traffic.

That China has been making sincere efforts to stamp out the opium traffic is demonstrated in the facts cited in special cable despatches from the *Herald's* Peking bureau. She has reduced the amount of home-grown opium to one-tenth of the former volume, and as noted in our special cable yesterday the National Assembly has committed itself to the prohibition of inter-provincial trade in Chinese-grown opium after July next, and in this is supported by all the provincial assemblies.

The United States is giving all aid to suppression of the evil. Not an ounce of the drug now passes through any of our Pacific ports except as contraband, and that little of this gets through is evidenced by the fact that half-pound tins, which could formerly be obtained for six dollars, now cost the surreptitious purchaser fifty dollars. But England, in order to secure a market for the opium

product of her Indian possessions, denies the sovereign right of China to exclude the body and soul-destroying drug. Affected by the protests of her own people, who were shocked by the immorality of sustaining the vicious traffic, Great Britain a few years ago agreed to permit China to exclude the drug after 1917.

As a result of the appeal made by China's National Assembly to be permitted to immediately shut out Indian opium, the British United Christian Society for the Suppression of the Opium Traffic has renewed and intensified its agitation. In a message to the Chinese Government quoted in a cable despatch the *Herald's* Peking bureau yesterday, it declares that many thousand British Christians are ashamed of Great Britain's long-continued crime toward China in declining to grant to China the immediate right to prohibit the importation of Indian opium, which it characterizes as "a sin before God."

The policy which for sordid monetary considerations forces a vice upon a weak nation and against the wishes of its people is inhumane, abhorrent, and a shame to England.—*New York Herald*.

CONTRIBUTED ARTICLES

A Visit to Our Mission Stations.—Hopeful Changes in Japan.

F. M. RAINS, SECRETARY.

LETTER NO. 16.

Ten years ago I visited Japan. Almost all the face of the globe has changed for the better in that decade. It is easy to mark wondrous improvements in this land. And this can be said in spite of the cruel war with Russia.

Old Japan is passing. The whole land is rapidly becoming Westernized. For example, ten years ago you rarely saw a man wearing a hat, and now it is a very common custom. Ten years ago it was exceptional to see a man wearing leather shoes; now they are quite common. Ten years ago in Tokyo there were only a few miles of horse cars; now over one hundred miles of splendid electric cars as good as in Cincinnati or St. Louis. The streets have been widened, water-works, electric light plant, a telephone system, and

other modern improvements have been installed. When you see the great new buildings going up all over the city, when you note the numerous large department stores, the rapid multiplication of banks and other business institutions, you can hardly believe it is the same city. One bank in Tokyo has a capital stock of \$15,000,000, or more than double the largest bank in Cincinnati. In 1909 Japan's export trade amounted to \$413,112,511, and imports \$394,198,843. The balance is on the right side.

Great progress is being made by the Christian forces in the empire. The number of Christians has been about doubled in a decade. This is all the more wonderful when we remember the large number killed in the war with



The Sendai Christian Church with Mr. and Mrs. Rains. To Mr. Rains' right sit Miss Rose Johnson, F. E. Hagin and C. E. Robinson.

Russia, and also the great number that have gone to Manchuria and Korea and other parts of the world. There has also been an increase of some three hundred in the total missionary force. The total number now is almost one thousand. The increase in the Sunday school work, educational institutions, and reform movements of all kinds has been most encouraging. A National Sunday School Association has been organized.

The growth of Christianity in Japan is proven more certain than by these tabulated statements. Some Japanese Christians gave me the following facts to illustrate the growth:

1. The Japanese public generally is becoming more sympathetic with religious work and more appreciative of its value to the nation.

2. There is marked progress in public virtue, and the standard of morals is gradually rising.

3. The government is being stimulated to provide orphanages, homes for the aged, and it is being quickened in reformatory work. More attention is being given to all forms of charity. There are many illustrations.

4. The homes are being improved. More attention to proper food, and all are better clothed. More attention is given to the proper training of the children.

5. The former hatred of Christianity is passing away. The people listen patiently to the gospel. They speak more kindly of the missionary and the work he is doing. Of course, there are exceptions.

6. There has come to be a public conscience. The people expect a Christian man to be better than the non-Christian. In many cases the Christian man can find employment when the non-Christian can not. He commands more confidence.

7. The native religions are adopting many of the methods and forms of Christianity. Buddhists have Young Men's Buddhist Associations, Sunday schools, marriages at the temples, and they are putting out their sacred writings in a form exactly like that of the Bible. The kingdom of darkness is being shaken to its very foundations. Light is pouring in from every quarter.

8. A Japanese told me that the daily and weekly papers and other Japanese



Graduates and teachers of Long Girls' College, Tokyo, Japan. Miss Bertha Clawson, principal, sits in the center, Miss Lediard to her left, Mrs. A. W. Place to her extreme right and Miss Edith Parker to her extreme left.

publications contained so many references to Scripture history and Bible teaching that one was compelled to read the Bible to correctly understand the papers.

9. Each year sees a larger sale of Bibles and Christian literature. About five hundred thousand copies of the Bible are sold annually. The people want the Bible when they pay for it.

10. Many educationalists, including Count Okuma, are insisting that Christian principles be taught to students. His great private school has more than six thousand students.

Scores of other illustrations might easily be mentioned. The following statistics of Protestant Missions are interesting:

Number of churches.....	673
Members	over 80,000
Sunday school scholars.....	90,000
Japanese preachers and helpers	1,561
Estimated value of church property	\$800,000
Number of schools.....	186
Students in same.....	17,664
Amount raised by Japanese churches for all purposes...	\$137,304
Amount expended for missions, not including salaries.....	\$224,439

OUR OWN ENCOURAGING GROWTH.

The growth of our work in Japan during the past decade has been simply wonderful. It has been far greater than many suppose. Observe the following:

1. Ten years ago we had only nineteen missionaries, now we have thirty; a gain of eleven. Broken health has driven a number to America, or the gain would have been larger.

2. Ten years ago we had eleven Japanese evangelists, now we have twenty-five, or a gain of fourteen. Thanks to our own Drake Bible College in Tokyo.

3. Ten years ago we had eleven Bible-women, including teachers in girls' schools; now we have twenty-four, or a gain of thirteen.

4. Ten years ago we owned \$16,557 worth of buildings; now we own \$62,631, a gain of \$46,074.

5. Ten years ago the Foreign Society owned land for which it paid \$5,500. Now it has land that has cost \$29,339, or more than five times as much. But the land is now worth more than twice what the Society paid for it, so rapid has been the increase in value. The total value of all the property is now \$188,081, instead of \$22,057 ten years ago.

This is a wonderful change in so short a period. Japan has made a strong appeal to our Brotherhood.

A Heathen Funeral Among Tibetans.

BEING THE LAST ENTRY IN THE DIARY OF DR. LOFTIS BEFORE HIS DEATH IN BATANG.

July 19th.

9.15 P. M. I have just witnessed a rather grawesome sight. To-day a slave woman belonging to my landlady died of syphilis, being nearly rotten. The Tibetan custom is to burn those who can afford it when they die, but the very poor are thrown into the river. Hearing that they were going to dispose of the body to-night, I got on the lookout. As it was raining and very muddy, I put on my rubber boots and storm coat, and watched from the darkness. They waited for some time. I could see several lamas, with the people of the house, sitting in the large room in front of mine. Finally some one evidently of im-

portance came, probably a head priest. Soon after his arrival six or eight men came out in the court or hall between our rooms, and withdrawing a curtain which hung close to the wall, disclosed the naked body lying on a bed of rags. The lama then filled his mouth with some liquid, and squirted it over the face, neck, and limbs of the corpse. It was then raised to a sitting position, the calves fixed against the thighs, and the thighs against the abdomen, the arms folded and placed in front of the stomach. The head was then forced down until the brow touched the knees, then a cord was wound around the body several times, using a great deal of force

to draw it tight and hold the corpse in position, much as we would strap a trunk. After the body had been thoroughly tied it was put in a very small box, such as is used for carrying loads on donkeys and about. It had no lid. The body was lifted and put in the box, in a sitting position. It was scarcely wide enough for the hips to go in, so they jammed the body down as if it had been so much beef. After it had been pushed, crammed, and worked into the box, the head and shoulders still protruded above. The lama then took Tsamba and water, and put quite a lot on the back of the neck and head. A coarse, woollen rag was then thrown over it all and tied. One of the men swung the box with its ghastly contents over his shoulder, and lighted by a pine torch they hurriedly trotted down the stairs and out on the street. During part of the ceremony "Om Mani Padme Hum" was constantly chanted. I then hurried down the steps just out of sight, and followed the light. They turned down towards the big river which flows below the monastery. I followed in the darkness, not caring to light my lantern, stumbled over rocks, splashed through irrigation ditches and mud holes trying to keep in safe range of the light, but not too close. Once I fell into quite deep water, but managed to keep on my feet. They hurried on towards the ruins of the old lamasery, turning to the left of the mani mounds and the great mass of ruins instead of going through the central road.

As we neared the river I caught sight of some sneaking, cowardly dogs, worse than curs, that scented the body and were following; they dodged about just in the edge of the circle of light, like phantoms. When the men reached the great mani mound beside the stream, those with the torch went to a hollow tree and stopped, protecting their light. The man with the body, the priest, and one other proceeded to the riverside, and after a few minutes of mani muttering tossed the box and its contents into the water, and wading out, threw rocks at it until it was caught by the foaming, rushing current and carried away in the darkness. Yes! the body carried on into a rushing, angry, cold, dark stream; but what a much more terrible, cold, dark

river of death must the soul have been carried into! As she entered the icy waters there was no hope of a better land on the other side, such as we know about. She knew little or nothing of the Savior, who beckons to us from across the dark stream. She could not look forward to a happy resurrection with the Savior and loved ones who have gone before, as we can do. No tears were shed when her soul departed, nor when her body was consigned to the chilly waters, unless perhaps her two motherless children were old enough to realize something of it and weep over their loss. O God! let me hope that in some way she received mercy at thy hands, and that she has learned to know enough of the Savior to escape the awful death.

As the men finished their last sad rites I hurriedly retraced my steps to a safe place around the corner of the ruins, lighted my pocket-lantern, and made quick time back to my room, arriving some time before they did, who perhaps were entirely ignorant of their observer. After they returned I stepped out of my room, and one of the fellows, who tries to be good-natured, came close enough to me for me to smell his breath and know he had been drinking wine. So this is what takes place in the very house in which I live, and not only that, but in the same building where our chapel and dispensary are. The very place where we try to tell of Jesus who died, and where we try to be an example to him in his teaching and healing. God grant that we may soon bring the light into some of their darkened lives!

As I sit here I can not help but contrast this funeral with the loving care with which the mother and loved one is put away at home, and how often it is they regard the river of death as only a parting line for a time, and expect to meet on the other side some day. I can not rid my mind of the thought of the poor, naked body drifting down the rapids and on to cruel rocks, bruised and broken, frightening the fish from their haunts as it rolls along. The box was so frail it never floated half a mile with its burden before it was broken to pieces and the body thrown out.

I am also reminded of a poor little

slave boy who came to the dispensary last Monday or Tuesday. He complained of his back hurting him; said he had been beaten by his master; but there did not seem to be anything serious the matter. Still I can not forget the appealing look which seemed to mean approaching danger. I called the little fellow back as he went down the steps, and gave him a Sunday school card. I never saw him again. That was Tuesday; Sat-

urday he was dead; smallpox. He lived just opposite my door. My Heavenly Father, can it not be that that picture brought some message to him in his last hours? Some thought that was comforting? O God, help me before it is too late to be instrumental in saving some of these struggling souls who are sinking into a hopeless death, while we are hopeless except in thine own strength!

An Evangelistic Meeting at the University of Nankin.

CHAS. S. SETTLEMYER.

During the latter part of March and the first part of April we had the good fortune to have Pastor Ding Li Mei with us in a series of meetings among the students. Pastor Ding is a man of wide experience and of deep spiritual life. He has been greatly blessed in large meetings in North China, and especially in his work among students in mission schools there. He has come to the Yangste Valley to spend some months in special meetings.

Our meetings here were primarily planned for the University students, but the students from all the mission girls' schools also attended. Pastor Ding was not long in winning the ears and hearts of his hearers. Students as a class are not the easiest to reach, and our Chinese students are no exception. There were several things that hindered the progress of the meeting at first. But these were largely overcome, and as a result sixty-four enrolled as enquirers desiring to earnestly study concerning Christ, and

fifty-nine Christian students volunteered to give their lives to the preaching of the gospel. These were organized into a Volunteer Band. A hundred and sixty girls volunteered for Christian work and organized a Girl's Volunteer Band. Quite a number of the girls became enquirers.

Several of the enquirers have already been baptized, and more will follow soon. The members of the Volunteer Bands go out on Sunday afternoons to distribute tracts and preach. A splendid result of the meetings is the quieting and solemnizing influence manifest in the entire student body. Much prejudice and opposition to Christianity has been overcome. The Christian students are more loyal to Christ and more faithful in the performance of duty.

Pastor Ding has gone on to other places, while we who remain realize our added responsibility in caring for and nurturing what he has planted in the young hearts about us.



Student Volunteers for the Ministry, Nankin University.

"This Grace Also."

W. REMERY HUNT.

The grace of giving is the art of love. It is the grace that abides. It is altruism touched with the finger of God. It may be compared to seed scattered wide. It is light shining forth. It is strength lifting up weakness. It is knowledge illuminating ignorance. It is like the river of the water of life. It fertilizes everything it touches. Like Midas, it turns all it touches into gold. So it is that love is the central diadem in the crown of all the graces. In the amplification of these illustrations the thought comes easily to one's mind that the grace of giving is the grace that is nearest the heart of our Divine Lord and Master.

God so loved that *he gave*—is the lost world's sweetest evangel. It is a sin-cursed world's liberation manifesto! The love of God was shed abroad in order that all men might come to a knowledge of the grace that saves. The apostles echoed this message into the heathen night in all the lands of classic fame. Their conceptions of the great commission were clear and sound. The Apostle Paul reveals this crimson chain of linking the love of God to the hearts of men all through the prison epistles. These letters were signed, sealed, and delivered with the redemptive purpose. So it was that the early churches existed for evangelism. In his epistle to the Ephesian disciples the great missionary leader emphasized the fact that this gospel was to be made known to the nations "through the church."

The church at Macedonia and all its members were conspicuous in generous giving. It is written of them that "in much proof of affliction the abundance of their joy abounded unto the riches of their liberality." Their generosity was a seal of their discipleship and of the grace of God within them. Truest love gives because it loves to give. It does not wait to be moved by fervent appeals. It shares the agony of the Master for the souls of men. It enters into the fellowship of the sufferings of Christ. Where the churches pass the test-line of learning the blessed secret that it is more blessed to give than to receive, they become at

once Living-links in the chain of the eternal purpose.

Our Chinese churches are growing in this grace also. In the founding and care of the churches in our mission stations we are exceedingly careful to implant these ideas of true love and willing service. The little churches that have been founded in love, and which, in their several and particular histories, would add another chapter to the modern acts of the apostles, are as gems set down in the midst of the defiant heathenism. They shine as lone stars in the gloom. They now rejoice to know God as a loving Father. They have, however, back of their lives centuries of crystallized heathenism. In their sins and sorrows and temptations and victories they are like the churches by the Ægean Sea, which cost the heart of the great missionary-apostle so much pain; and at their maturing growth gave the master-missionary so much joy. These churches only know of the love of Christ and of the interpretation of the New Testament principles as we unfold it to them in our own lives. Cold lips can never kindle the fires of evangelism any more than buds can grow on a water-color painting. Life is the logic of love. Christian living is the supreme thing. The eyes of these young and struggling churches are upon us. To tell them that the entrusted wealth of mighty America, in all its tremendous resources, is not sufficient, in the hands of our great, big, wealthy, cultured, and endowed brotherhood, to keep these fires of evangelism going in the great expanse of heathen darkness, would be enough to stagger their faith and wither their hopes.

The missionary offering should send a thrill around the heathen world! Each church should enlarge its gifts. It is the time for increased gifts in men and means. O, that God would breathe into the soul of our splendidly endowed Brotherhood the burden of an intercessory prayer-life that would lift us out of ourselves into the glorious plan and purpose of Calvary! Our preachers must be the assistant secretaries of the organized

society which sends moneys entrusted to its use. The letters we missionaries get from the rooms at Cincinnati breathe the breath of sacrificial service. Who knows the anxieties of the Board upon whom our brotherhood has placed the travail of the discipling of the nations? Our secretaries are men of God. They share the burden of the world's redemption. They are linked to the missionaries in love and prayer. Let the offering be taken after a call for silent prayer in all our churches. Anything less than a sacrificial offering worthy of the crisis in missions will be a travesty on our faith and a setback to the splendid service in all our mission fields.

God so loved *that he gave*—is the one clear call now repeated to the churches. O, that we may learn to love until, like God, we give! The missionaries are upon their knees, the native evangelists are looking for signals to advance, the open doors are pressing us to enter the new and strategic fields. The placing of our tithes in the hands of Christ will surely be no loss. *Those pierced hands still reach out to the uttermost parts of the earth.* He must see of the travail of his soul and be satisfied. Is it that a new standard must be adopted in our giving, or must we give with a new mo-

tive? Has the vicarious principle generated the fire of giving within us? When it has done so, *and it must*; if we are to be true to the stewardship placed within our hands, and only then we shall learn that it is an inversion of relations to regard our possessions as *gifts* rather than as *trusts*. The only thing wrong with the lost coin was that it was out of circulation. We shall become soul-millionaires only as we give our gold and silver to be stamped with the indentures of His cross, sealed with the crimson grace of sacrifice, signed with the shining initials of his Name, and then sent in the name of Christ to circulate in holy and redeeming service. God has no use for refrigerated gold. It must melt into warm channels and flow into beautiful service. As we give our treasures so we mold our crowns. Harvests are conditioned on seed sown. The proportion holds good in kind as in degree. It is an irreversible principle. It is more than this. It is scientific, philosophical, final.

"Largely Thou givest, gracious Lord,
Largely Thy gifts should be restored,
Freely Thou givest:
Still Thy word is—freely give;
He only who forgets to hoard has learned to live."

Wuhu, Central China.

Caste in India.

H. C. SAUM.

Several weeks ago I baptized a man who belonged to one of the lowest castes, or out-castes, of this caste-ridden land. He had been right well instructed and will, we believe, make a good Christian man. He reads the Bible readily—an unusual attainment for the low castes—and is considered rather clever in various ways. He is the first convert in our district from this sub-caste. His relatives and caste people have been persecuting him, and he needs our practical sympathy and prayers. His caste people have succeeded in practically engaging his child-daughter to a caste boy. We hope his wife will soon come with him, and then the child might be released.

In this connection it may be interesting and helpful to mention some things regarding caste, and particularly as concerns the lowest castes. Caste is one of our great hindrances in India. It is most varied in its requirements. In fact its rigid laws, written and unwritten, can be appreciated only by those who are working here.

The Sudra caste, to which this man belonged, is the lowest of the four chief castes of Hindu society. This caste, like the other three, has a legion of subdivisions. This particular name, though of uncertain origin, is synonymous with degradation. The condition of Sudras from the earliest times has been one of subjection and much oppression. These

are the "untouchables" of India. Their touch, or even less, has been equivocal to pollution. It is said that in South India there are over nineteen millions of persons whose touch pollutes Brahmins, and over seven millions who pollute *without* touching. The Nagadis find it difficult to cross main streets, for they pollute at three hundred feet! Ulladans pollute at eighty-four feet, and the Parayans at half a furlong! Both the seriousness and humor of this situation is seen when you think of the proverbially narrow streets in most Indian towns.

I shall quote a few abridged rules from Manu, the great Indian law-giver—in this one respect the Moses of India.

"A Sudra was created by the self-existent to serve Brahmins, who may compel them to do servile work."—413. "Servitude is innate in him, who can set him free from it?"—414.

"If the Son make you free, ye shall be free indeed."—Christ. "The highest duty of a Sudra, and that which leads to future bliss, is to serve Brahmins."—334. "A Sudra can not commit sin; he has no right to fulfill the sacred law."—126. How vastly different is this idea from the revelation of God that all are sinners, and should repent and forsake sin to be saved! "The slayer of a Sudra shall perform the penance of lying in a jungle at the foot of a tree for six months, *or he may give to a Brahmin ten white cows and a bull.*"—131. "On killing a cat, a dog, a lizard, an owl, or a crow, he must perform the penance required for killing a Sudra."—132.

The Chandalas are one of the very lowest castes. The rules for such are extreme. "Their dwellings must be outside the village; they should be deprived of dishes; their sole wealth must be dogs and asses."—51. "Their clothes should

be the garments of the dead (whom they bury), and their ornaments of iron."—52. It is needless to admit that such rules are *wholly* obeyed now.

It is interesting to note that this poor out-caste, called a "miscreant," "a vile wretch," "a diabolical creature," is the offspring of marriage between a Sudra and a Brahmin woman.

The blight of caste is seen in its discouragement of arts. The civil architect is branded as a bastard. The carpenter and the goldsmith are also accused because of mixed marriages or because, forsooth, the same proud Brahmin was offended.

Alas, the Hindus have become "hereditary bondsmen," and their moral senses have been deadened.

Dr. Duff said, "Under caste that is accounted sin which is no sin, and that is no sin which is most heinous in the sight of a holy God."

A Persian proverb says, "The proper devil of mankind is man." It is evident on every hand that people enslave themselves, their own, and others, and submit to most galling requirements. And the pity of it is that they do submit. God said, through Jeremiah, of the Jews in ancient times, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so."

But we believe Christ is slowly breaking these bands and will set this people free. It is a slow evolution, but there are evidences on every hand of his final triumph.

The words of Burns are hailed by increasing numbers of Hindoos:

"For a' that, and a' that,
It's coming yet for a' that,
That man to man, the world o'er
Shall brothers be, for a' that."

The "Comfortable" Chinese!

DR. PAUL WAKEFIELD.

Some time ago, when we were in a great laymen's rally at home, after a most enthusiastic meeting, one of the leading preachers said, "I do not propose to worry myself about the heathen; they are getting along very comfortably."

Why this man, holding a high place in our church life, should have made the remark is beyond my understanding. However, many of our people seem to think as this man did. But his psychology is especially hard to understand, for

he had attended those great meetings, and he must have thought that those great world leaders were sadly misrepresenting things. Yet he has never been to the mission field and could hardly be able to judge. Was it not that he had nursed old prejudices and was so wrapped up in his own needs he could not see the greater needs of others? Or perhaps he did not realize what he had said. I have never gotten over the shock of his remark and the feeling of bitter discouragement that it gave me at the time. And as I came back to the field, time and again as I have seen sights I could not describe, his words have come to mock me.

The Chinese getting along very comfortably! As I write here on a river boat I hear the cry of women and children: "O, great man, help us in our misery! We have nothing to eat but sorrow! Foreign teacher, do a kind deed!" I am going out to see how many there are around the boat. There are twenty-four that I can see; babies a few days old, old gray men and women and men. It is very cold to-day; so if they have anything saved ahead at all, they do not come out.

I walked down the street the other day and noticed a pile of grass mats. They stacked up six feet high by the side of the road. I asked what they were for, and was told that one of the merchants had given them to wrap the dead in, those who were too poor to buy a wood box. I was greatly surprised to find that in less than a week the pile was gone! They were used in only one small section of the city. It is not uncommon to find dead lying full length across the streets. I got the pictures of two the other day; the sun happened to be right. One thing is true, they do not run away when you try your camera on them. These two were within five minutes of each other, and I saw a dozen people worse than dead between the two places. Lame, halt, and blind line the streets. People without legs pull themselves through the mud and snow, and beg as they go. The insane chatter at you and point to their mouths. People with horrible diseases that you can not stand to look at hold out their hands as you go

by. Horrible ulcers that have eaten out eyes and nose and part of the jaw may be turned to you. Lepers with a stump of a hand or leg call to you to be merciful. Little children without home or friends pass you sobbing for help. *Comfortable!* My friend, in your large city church do you think they are comfortable? Or do you think I am dreaming? If you will come, I will show you what can not be written. I will show you what tries men's souls and makes men old before their time! Dreaming? Would it were a dream. Ah, but it is no dream; but my friend has eyes that see not! He has eyes, but will not see my blind friend who can not see! My blind friend weeps now; but I tell you, "Inasmuch as ye did it not" . . .

I was passing an orphan asylum the other day as two women were putting a crying child into the drawer in the wall that slides in and opens in the inside. They cuddled the babe a minute, carefully laid it in the drawer, and slid it in. Then grasping each other, they sobbed as if their hearts would break. I could not stand it, so asked the trouble. They were from the famine country. They had nothing left. They had kept the baby as long as they could, and now they must give it up, or it would starve. I asked how much they needed to keep it. They said if they had enough to last till the days got warm they could get enough in the fields to keep alive; a dollar would be plenty. I gave them the Mexican dollar (less than fifty cents), went into the building and saw the keeper and got the child. I have never seen gratitude before! I left them smiling and chuckling at the child, who seemed to understand the situation, for his sky had cleared and he was laughing at them.

I might tell you of the famine here. The poor are dying so fast in the famine district that they can not be buried in decent time. Famine fever is in the camps. Famine fever is typhus. It goes where it wills. When it comes it means death practically every time. When it breaks out in the huts of the famine people where they are herded together for feeding, it is horrible. I would like to take my American friend to the famine field to see the comfort of my people! He would not go if he were here, for

his life is not safe in the district where famine fever rages, and he wants to live a while yet. Two of our best missionaries who were working with the people in the famine were taken with the fever. When the people heard it, there went up a great cry to heaven from heathen and Catholic and Protestant, all over the country. Both got well! There is but one way to explain that.

We have a great many famine huts here in Wuhu. On the main street there is one I can get at easily; so I measured it. It was seven feet long, three feet and a half high, and the same across the bottom. It is made of grass and weeds, and spread over bamboo hoops. Six people live in this; four children and their parents. There is a little village of huts right at my back door. The other night we heard a wailing out there and went out to see what was the trouble. We found that one of the older men had died, and all was sorrow. He had

been all right in the morning; but it was a cold, wet day, and he must work. Half-starved he went out into the rain, and toward evening came back hardly able to walk. In three hours he was dead. Death is bad enough of itself; but when the life of a family depends on your being able to work to-morrow, death is a horrible thing. I can get a picture of a dead man, but I can not get the picture of starving stomachs or broken hearts. I can not send the weird cry of the people as they go through the streets at night, crying out to keep the evil spirits away. I can not show by moving picture or phonograph or typewriter the awful fears that fill the lives out here. If I could I would send them to my friend who thinks we are "comfortable," to haunt him till he can get his mind off the troubles of his wealthy congregation and fill him with the madness of Missions.

Wuhu, China.



BEFORE AND AFTER HOSPITAL CARE.

After a year's illness the heathen Chinese parents of this girl thrust her out to starve, to beg, or to steal. One of our missionaries found her and took her to one of the mission hospitals. This picture was taken after she began to improve. The missionaries called her "The Hospital Skeleton."

This is the same girl after months of tender treatment and care. When she came her soul was as starved as her body. She is now an excellent Christian girl, and helps among children in the hospital.

With the Tibetans in Tent and Temple.

INTRODUCTION BY PROFESSOR C. T. PAUL TO THE NEW EIGHTH EDITION.

The author of this volume had a two-fold purpose; namely, to arouse the interest of Christendom in the evangelization of Tibet, and to create a sure possibility of her own return to that land. Her efforts in both directions were successful. Her luminous and appealing story has done much to rescue Tibet from the shadows of the unknown and give it a place in the missionary consciousness of the church. Her yearning desire to devote the remainder of her days to the welfare of the barbarians who slew her husband has likewise been fulfilled. In the minds of those who know her subsequent career, not even the stirring events about Kumbum or the hazardous pioneer journey through the Ts'aidam and over the dizzy defiles of the Dang La surpass in heroic interest the tale of her last years of service on the Chino-Tibetan frontier. In this introduction only the main facts can be told.

The publication in 1901 of "With Tibetans in Tent and Temple" added fuel to the missionary fires already kindled by Dr. Rijnhart's addresses among churches of many communions. Several mission boards were willing to send her back to the great lone land. But that honor was importunately laid hold of by her own people. So great was the interest aroused among the churches of the Disciples of Christ that she received an appointment from the Foreign Christian Missionary Society of Cincinnati, and in 1902, accompanied by Dr. and Mrs. A. L. Shelton, of Kansas, she set out for her distant field.

The site selected as a base for the new mission was Ta-Chien-lu, a Chinese town in the western highlands of the province of Sze Chuan. Situated at the juncture of several trade routes, and frequented much by Tibetans, it was considered a strategic point for a beginning. The town was pathetically familiar to Dr. Rijnhart. Into its dirty streets in 1899, the sole survivor of the happy missionary family that in the preceding year had left Tankar, she had trudged with

bleeding feet to friends and safety after two months of terrible wandering over mountain passes, rocky paths, surging torrents, and reeking fens, driven by the echoing tragedy of Mr. Rijnhart's untimely death on the banks of the Tsa Chu. To those same streets she had now returned, impelled by the love of Christ. Ta-Chien-lu was home.

To the establishment and development of the mission Dr. Rijnhart gave all the treasures of her energy, talent, and experience. She conducted an extensive medical practice among both Chinese and Tibetans. Her fame and that of Dr. Shelton leaped over table-lands and rivers, and traveled far on the caravan road to Lhassa. Patients came to them from beyond the Tibetan boundary. They were called to outlying districts to relieve the suffering and the dying. The influence of the mission grew apace. Dr. Shelton was soon able to preach in Tibetan. Dr. Rijnhart held Bible classes and evangelistic meetings for the women and children. Much Christian literature was distributed. After careful instruction the nucleus of a church was gathered, and the demands of the work so increased that in 1906 the missionary force was augmented by the arrival of Mr. and Mrs. J. C. Ogden.

Even while she was in America the blanched cheek and silvered hair of this young woman in the prime of her age had told their story. The hardships of years of pioneer life and travel amid the rigorous altitudes of the land of snows had undermined her health. It became evident that the body might not long endure the strain of her chosen task. In 1905 she was married to the Rev. James Moyes, of the China Inland Mission. Mr. Moyes had been the first to greet her on her arrival in the border town after her disastrous journey of 1898-1899. His admiration for her courage and devotion had ripened into a love that sought to cherish her useful life. For some time after their marriage Mr. and Mrs. Moyes continued to work in Ta-Chien-lu. Then they removed to Chen-tu, where Mr. Moyes was employed by

the Christian Literature Society. In 1907 they were called to the headquarters of the society in Shanghai. By this time Mrs. Moyes had become so very ill that physicians urged her immediate return to America.

On February 7, 1908, she died in the hospital at Chatham, Ontario, attended by her husband and her sister, Dr. Jean Carson. A week later the writer stood in the Canadian snow beside her grave. Above the glistening white mantle that covered the mound were extended a tuft of evergreen and the wings of a dove. Sweet emblems of a life whose memory will be fadeless with the years—of a spirit that knew how to soar and triumph over death!

Since this book was written Tibet has made much history. No longer can it

be called a *terra incognita*. The brilliant explorations, maps, and records of Stein, Deasy, Littledale, Rawling, Ryder, the French Commandant d'Ollone, the incomparable Swedish traveler Sven Hedin—all accomplished within the last decade—have so supplemented our knowledge of the country that we feel we have most of what is worth knowing about it. The spell of Lhasa has been broken; the city of mystery has been unveiled. The British expedition under Younghusband in 1904-1905, brought the spurred and booted English regiments into the gold-tiled temples of Buddha's capital. The rattle of musketry was heard in the very precincts of the gods, and the swarming lamas had their first awakening contact with the power of the West. Lamaism—a re-



Dr. Susie J. Rijnhardt (Moyes) in Native Tibetan Costume.

ligio-political tissue of sham and superstition—has received severe blows from both Britain and China. The Dalai Lama fled even before he was deposed by the Chinese, and is at the present writing still in India, a shrewd and sullen exile. China will no doubt carry her reforms to the very roof of her empire.

But amid all the events that have made Tibet the cynosure of Central Asiatic politics since 1904, nothing is more significant than the fact that a well-equipped Christian mission station has actually been established high on the eastern border of "the closed land." From Ta-Chien-lu, the original base,

Dr. Rijnhart-Moyes's co-workers and successors have moved on to Batang, an important Tibetan town 10,000 feet above sea level, encircled by mountains towering 18,000 feet around it. Here, after months of labor, and residence in a mud-hut, Dr. Shelton and his associates have baptized their first converts and are now preparing to build houses, hospital, and chapel. Batang is one of the loneliest and loftiest mission stations in the world. It is in large measure the fruit of the toil and sacrifice recorded in the following chapters.

*Missionary Training School,
Indianapolis, 1911.*

The Glory of a Christian Death.

A. F. HENSEY.

My memory goes back to a sweet, sad incident in the land of the Congo. One of the medical missionaries sat with me on our veranda as the sun went down. We saw coming up one of those palm-arched paths one of the members of the church. She was a woman in whose life one might see daily the fruits of the Spirit. This evening her face was sad, and when she had exchanged with us the greetings of the day, she said to the Doctor: "Teacher, somehow I don't seem to feel strong any more. I wonder if I have any disease?" He asked her one or two questions, and then gave to her a most hopeless verdict, for he said, "I'm sorry to tell you, for you've been just like a child to us, but you have the sleeping-sickness." Of all the hopeless maladies which curse this poor old humanity of ours, this is the worst. Its cure God alone knows.

So this woman, when she turned away, choking down the sob which came up into her throat, knew just about what her fate would be. She knew that she would grow thin and emaciated, a mere shadow of her former self. She knew that the good desires and impulses which had been implanted in her heart by the gospel of the Son of God, would one by one depart until, instead of going about in neat, clean clothes, she might revert even to the old shameless nakedness. And more than that did she know. She

knew that some day, when she was sitting, perhaps talking with her friends, her head would fall and she would be asleep—asleep in a dull stupor like that of a drunken man. Yes, and even more than that did she know. She knew, as that disease increased in its ravages, that after a time her mind would go also, until she would become a sullen idiot, or a raving maniac, trying to burn the houses of her friends, or even to take their lives. She knew that in such hopelessness life should drag on its weary way to death.

The next day I was in the village. Happening to pass by her house and hearing a voice as if of one in sorrow or pain, I stopped a moment and listened to this woman praying. Somewhat on this wise she talked with God:

"O my Father in heaven! Thou hast said that I must die, and thy will be done. But there is one thing I want to ask of thee. When my mind goes away with this sickness, don't, O, don't let me bring disgrace on the name of thy Son by cursing him or denying his words!" And so with one burning sentence after another she pleaded for only this one thing, that when she no longer realized what she was doing she would not be permitted in her ravings to bring shame on the cause of Him who had saved her with so great a salvation.

It all came to pass just as we knew

it would. Soon she was daily at our door. Long hours did she sleep in the sun. Rags and dirt were her portion. And now wonderful, now fearful, were the things of which she babbled and raved, till perhaps eight months had gone by since she had spoken to us there in the eventide. Finally one morning they came to say that if we wanted to see her again we must come at once. I remember how we stood there in the gray dawning of the morning, the tears coursing down our cheeks as we watched her lying with her head on her husband's knee. We spoke together of her faith and patience, and of all that her life had meant to us and to the native church. Just then that happened which almost made us smile through our tears, for just on the borderland our Father granted that back to her should come her mind as clear and plain as it had ever been. Looking up into her husband's face, she said, "I've been crazy, have n't I?" "Yes," he replied, "you've

been crazy a long time." Then she asked—and who could imagine the infinite entreaty in the question?—"Have I cursed my Savior? Have I denied Him?" "No," came the answer, "You never have." For God had answered her prayer. Then over her face shone the light which never yet was on sea or land as she said, "All right, I'm going home." And her soul went away to that land from whence the shadows are fled, where are no sicknesses like this and no heart-breaks, and where the great Father of Love shall wipe all the tears away.

For that is what death means when, even in that land of shadows and under circumstances such as these, it comes to a home where has come first the Lord of Death, and over its rude door has been written Faith's challenge:

"O grave, where is thy victory?

O death, where is thy sting?"

Bolenge, Africa.



A line of native traders who have come eighty miles on foot to Bolenge to sell chickens. They have waded many swamps. These men have asked recently for teachers, and deep interest is manifested.

A Philippine Ephesus.

W. H. HANNA.

In San Vicente, Ilocos Sur, a few miles from Vigan, a multitude of images of divine and human beings and animals are carved and painted each year. Crude lithographs are also framed there. The teaching of the Roman Church that the same reverence ought to be paid to an image as to the person portrayed, produces a good living to the residents of the village mentioned. It can be readily understood that the teaching that it is sinful to worship the works of men's hands would not be immediately popular there, but would stir up Demetrius and his fellow-craftsmen.

Two years ago I endeavored to show the life of Christ by using a stereopticon. The priest of the town and his minions thwarted our purpose and almost secured us a stoning and beating. Recently I paid a daylight visit, to preach and distribute literature. In almost the place where we were to use the lantern I preached and reasoned of Christ, his sacrifice and Lordship, and of the spirituality of religion. There were several

gainsayers. One challenged me to prove the truth of my doctrine by jumping from a tree. I retorted that if he proved the truth of his religion by such manner first, we would all believe. The Bible was pronounced a modern book. I turned to Matthew and Luke and read the account of the conception and birth of our Lord, and rejoiced to see a smile break over the faces of several women as they heard the familiar story. The men were a little confused, with the exception of one, who assumed to speak for all. A booklet of "Selected Portions of Scriptures" was readily received. More than likely some of these tracts found their way into the hands of the priest, helped there by the offer of a monetary or indulgence reward. But we are pleased to believe that God will determine that some, through reading, will come to an experience of real love for the Son of the Blessed. There is one faithful brother in this gospel-ignorant village. Pray with us that he may be only the first-fruits of an abundant harvest!

The Missionary Motive.

GUY WALTER SARVIS.

There is a type of mind which is satisfied with the simple statement that it is the command of Jesus that we should evangelize the world, and which finds in such a command sufficient motive for

zeal and consecration in the missionary cause. It is evident, however, that despite the clearness and reiteration of this command in the Gospels and the Acts, it does not constitute a real missionary



Head-dance of the Igorrotes, Philippine Islands.

incentive to the vast majority of Christians. The business man who takes the missionary task as seriously as his morning paper is rare indeed.

There are many reasons for this indifference, but one of them is the feeling that Jesus himself is not really to be taken seriously. His talk about love and service are all very well for Sunday, but the idea of the evangelization of the world in this generation or any other is too remote for it to trouble him greatly. If such a man could realize that the missionary enterprise is really more worth while than any other enterprise to which he could give his attention, he would at once devote a generous portion of his energy to it.

The fundamental assumption of Christianity is that Jesus is to be taken seriously, that the sort of life he lived is really the sort of life it is most worth while to live—not because he commanded it, but because he saw clearly into life and judged truly as to what things were worth striving for. It is difficult to understand how the man who considers Jesus a dreamer can really be a Christian at all. It is true, nevertheless, that such missionary preaching, as well as much evangelistic preaching, is based on the assumption that Jesus commanded arbitrary things which he expects us to do just because he commanded them. The point will be made clear if I say that our faith in Jesus, and therefore our faith in his command to be missionaries, has the same basis as our faith in a railway train as a means of conveyance. If one wants to go from New

York to Chicago, he goes on a railway train because that is the best way to go. If a man decides to live the Christ-life, it is because he has become convinced that that is on the whole the best sort of life to live.

When we apply this sort of faith to the missionary enterprise, it takes on a new significance. Missionary giving and going become not simply unwilling compliance with an unreasonable demand of a taskmaster, but a choice of the best and fullest there is in life for ourselves. Of course, this often involves the sacrifice of a temporary satisfaction for a more distant and permanent one, but the art of living is really to be found in this willingness to choose the remote but greater good instead of the immediate but lesser one. On the other hand, we cease to think of the people to whom we carry the gospel as the recipients of charity. They are simply receiving that which is their right. The whole missionary process is simply an acceptance of that which is normal and best for all parties concerned.

We need to recall constantly that any conception of Jesus which thinks of him as imposing arbitrary or meaningless commands is vicious, and that we ought to do what he commands about missions and other things not simply because he commanded them, but because they are the best things to do. Jesus commanded them not because he wished to exact obedience of men, but because he longed above all that men should live the best possible lives.

The Value of Missions to the Church.

The cause of missions saves the church from littleness. A missionary church is not concerned about trifles or about little and local affairs merely or mainly. She hears the voice of her Lord. "Lift up your eyes and look on the field;" "pray ye the Lord of the harvest that he would thrust forth laborers into his harvest;" "cast in your sickle and reap, for the time to reap is come." Our Lord would have his followers think of the task he assigned them before he ascended to the Father.

This is the thought of God. The gospel is to be preached in the whole world for a testimony for all the nations. It is not for one land and one people, but for all lands and all peoples; not for one race or for one age, but for all races and for all ages. The Bible is the most cosmopolitan of books. It contains such expressions as "the earth," "all the ends of the earth," "the uttermost parts of the earth;" such expressions as "all nations, and tongues, and tribes, and peoples;" such as "the whole creation,"

as "all flesh," as "all the kindreds of the nations," as "all languages." There is nothing parochial or provincial or national in the purpose of God. He thinks of the whole human race and is not willing that any human soul should perish.

The church is to think God's thoughts

over after him. She is to acquaint herself with his program, and to be in full-sympathy with it, and to do all in her power that his program may be speedily and completely and gloriously realized.

The Chief of Lotumbe Baptized.

HERBERT SMITH.

Elia, the chief of Lotumbe, has been the friend of the mission from the first. When the Catholics tried to drive our evangelist out it was Elia who went with Brothers Eldred and Widdowson to the State, and it was decided that if Lotumbe people wanted Protestant preachers they were to have them. This not only affects Lotumbe, but it secured the great back country to our cause; and the Catholics have made no headway in this section ever since.

But Elia was not a Christian. Before the coming of the native evangelists—and I believe they were the pioneers in this section—he had done as his fathers had done, taken all the wives he could get, and would have taken more if his pocketbook had been larger. He possessed, when he first heard the gospel, three women and one child-wife. It was a revelation to him to learn that God made one man and one woman to dwell together in the bonds of marriage.

He saw at once that if he accepted the gospel he would have to give up his wives, or at least all but one. This was a hard matter for him to settle, for it meant not only becoming a fool in the eyes of his people, but also the giving up of his wealth, for his property was in human flesh; i. e., his wives. But the evangelist continued preaching, and he continued to listen to the words of the Master.

The heathen are not without some human affection. A woman died at Lotumbe several years before the messengers of peace arrived. She left her boy, Lyome, for Elia to keep. This he did, and more than that—sent him, whenever the "lokole" sounded, to church. At length the evangelist went on the long journey by canoe to Bolenge, and Lyome went with them. And, what was better still, Lyome was baptized while at Bolenge. He was only a boy, and is not much more now, but he was



A great baptismal service at Bolenge. Fifty-five were baptized at this service last October. Missionaries Hensey, Hedges, and Jaggard can be seen baptizing the candidates.

the first of a great many who should obey their Lord from this section.

Lyome was a great help in bringing the chief to Christ. It gave him the first means of getting rid of his child-wife. So one day he told the evangelist that he would give the girl, Bosongo, to Lyome as a wife when they were old enough. This was the first breaking away from the old life. A year ago one of the wives was baptized, and a class or two later the other wives were also baptized.

All this time Elia attended church and mentally considered himself a child of God. Mrs. Jaggard one day heard him call himself and the other Christians "children of God." Every time the missionaries visited Lotumbe he would ask when the white teachers were coming to live at Lotumbe, and the reply was, "As soon as the government gives us permission."

At length the missionaries came to live at Lotumbe, and among the happy people Elia seemed to be the happiest. "You've come," he said, "really come; and you are going to teach about God and going to teach us to read his Word?" We could hardly get away from him. He would watch us by the hour. Sometimes he would remark that he wished he could read and write as we did.

When Dr. and Mrs. Jaggard were here a few weeks ago, Elia came and said that he wanted to be a Christian so bad, but what was he to do with his wives. "I love all three of them," he said. "And if I put two away, they will think I do not love them; but we

all love one another." Advice was given that it was right for him only to keep one wife. He went away to fight his own battle between the heathen life and the new life in the Savior.

The days were going, and time for baptism of the inquirer approached. The missionary was meeting the candidates and questioning them regarding their faith in the risen Lord. But Elia was not called. We could do no more for him until he did for himself. Finally he could stand it no longer, and one morning he came and said: "White man, here are my two wives. I have kept the one with the baby. Can I be baptized?" We asked him a few questions, and we could hardly bear the joy because the gospel had won so great a victory.

Elia was among the class of twenty-one to be baptized on Sunday, September 25th. Perhaps he had given up more than all present for the gospel's sake; but he was a happy man. After the Lord's table he said to me, "Loka," calling me by my African name, "there is great joy to-day, and indeed I am happy."

The gospel has only been preached at Lotumbe a little over two years, yet in that short time history has been made. Men's minds turned from earthly things to heavenly things. Social life put on a new basis. The bane put on things of evil, and the truth and right exalted. "If the Son of man be lifted up he will draw all men unto him," did the Savior say? Who can doubt it?

Lotumbe, Africa.



YOUNG PEOPLE'S DEPARTMENT

The special offering from the Endeavor Societies for the equipment of the hospital at Batang is increasing, if slowly. Contributions for this work, however small, will be gratefully received. We will be glad to send information in regard to the work being done at Batang, upon request.

The Vine Street Christian Endeavor Society, of Nashville, Tenn., assisted by the other societies of the city, will furnish and equip a whole ward in the hospital, providing the necessary support each year. This is a small society, with an active membership of only fourteen, but former members are helping in this special object. Dr. Loftis, who gave his life for Tibet, and Dr. Hardy, at present on the field, were members at Vine Street. The Woodland Street and Seventeenth Street Societies will each support a bed in the ward.

THE LAKE GENEVA SUMMER CONFERENCE.

CONFERENCE POINT ON LAKE GENEVA,
WISCONSIN.

The Seventh Annual Lake Geneva Summer Conference of the Young People's Missionary Movement of the United States and Canada will be held at Conference Point, Lake Geneva, Wis., on July 21-30, 1911.

The purpose of this conference is to discover and develop the highest type of missionary leadership. This is accomplished under the direction of expert missionary leaders from all parts of the United States and from the ends of the earth.

The mornings are devoted to the study of methods of missionary education for the various organizations of the church.

Courses are offered in both Home and Foreign Missions. The afternoons are entirely free for rest and recreation—the ministry of God's out-of-doors. The evenings are occupied with out-door vesper services and denominational gatherings.

In this way all the requirements of an ideal vacation are fulfilled. There is abundant rest for those who are wearied with the year's toil, a broadening of the mental horizon, the enjoyment of an unconventional social atmosphere, and last but not least, a quickening and deepening of the religious life of the delegates.

It is very important that all who desire larger efficiency for the educational and inspirational work of the church should tarry with one accord in one place for ten glorious days beside the blue waters of Lake Geneva.

Write at once for further information regarding this conference to Stephen J. Corey, Box 884, Cincinnati, Ohio.

The Lake Geneva and Rocky Mountain Conferences provide:

An ideal vacation.

Restful recreation.

Experienced leaders.

A unique opportunity.

A wholesome environment.

Teacher-training classes.

Sunday school specialists.

Representative missionaries.

A school of missionary methods.

An interdenominational conference.

Courses in Home and Foreign Missions.

Experts in Young People's Society work.

The dates are:

Lake Geneva, July 21-30, 1911.

Rocky Mountain, August 4-13, 1911.

A Visit to Our Mission Stations.—A Trip to Korea.

LETTER NUMBER SEVENTEEN.

F. M. RAINS, SECRETARY.

Korea is one of the modern wonders in missionary history. For long centuries it was known as the "Hermit Nation." It is also known as "The Land of the Morning Calm." It is now Japanese territory. A splendid standard gauge railroad, with American coaches and engines, traverses the land from Fusan on the extreme south to Wiju on the north. This road was built as a war expedient during the Japan struggle with Russia. Thirty locomotives were built by the Baldwin Company in America in thirty days. It was quick work. Japanese troops were sent over this line by the tens of thousands. Of course Russia wanted Korea, but failed.

Missionaries in China and Japan told me I must visit Korea. The success of missions here outranks any other field in modern times. Only twenty-six years ago this field was opened. There has been an average of one addition for every hour, day and night, for all that time. The number is now about 250,000. This is equal to China after more than one hundred years. Not only so, but China has over three thousand missionaries while Korea has less than three hundred.

Note another interesting fact. Fifteen years ago there were only about 1,000

Christians in the whole land. The past few years have witnessed the great results. The number of churches is about 1,700. One missionary told me he had 120 churches under his charge. He is away from home on trips lasting three months.

ARE THEY GENUINE?

This is the old question. It has been asked for more than one hundred years. The evidences of sincerity are as numerous, and perhaps more numerous, than for the same number in America. Let me give a few: 1. They keep Sunday as a sacred day. This is positively required. This means more in a land where there is no law for such a day than in a country where all the business places close on that day, and it is recognized by all classes. 2. Christians do not use tobacco. 3. Men give up their concubines that they may be admitted to the church. I was in a church on Sunday when one of the officers announced that a certain member had taken a concubine, that the officers had done all in their power to have him give up his sinful life, but without success; and the church formally withdrew from him. 4. The Christians build their own chapels, except in the largest cities, where a sys-



Japanese Street in the city of Seoul, Korea. Our native Japanese missionary society will support the little Christian Church, recently established in this important city.

tem of church extension comes to their aid. 5. The churches do much to support their own evangelists. 6. The Christians go everywhere telling the glad story of redemption. They are full of the evangelistic spirit. 7. The Christians have organized a missionary society and now support a missionary of their own in Shang Kwann, China. His name is Shan-Chun-do. 8. The attendance at the church services is loyal and inspiring. I attended the services at Pyeng Yang on Sunday morning and there were no less than 1,000 Christians present at the regular service. In the afternoon, at another church, about 1,200 were present at the ordinary services. Every member has a New Testament and a hymn-book. All the people sing and all read the Scriptures with the leader. There are sixteen churches in Pyeng Yang, a city of 40,000 population, and about 8,000 Christians attend services every Sunday. At the Easter service in Seoul there were 4,000 present. 9. Many evidences of sincerity may be mentioned; the following are only examples: In one village 2,000 days of work and more than \$100 were contributed toward a chapel. The missionaries tell of a girl sixteen years of age who was repeatedly whipped and driven from home by her father on account of her faith, but she remained faithful. Four boys gave six months each to teaching in country schools which could not afford a teacher, receiving their board only as their compensation. A lady of wealth fills her sedan chair with tracts and Bibles to give to unbelieving friends, and walks fif-

teen miles home because these books leave no room for her to ride. And a book might be filled in recounting such instances of vital interest.

Many Christian institutions have sprung up—many large schools. Large hospitals are to be found in different places. The Korean Religious Tract Society is a pre-tentious and useful organization. The Y. M. C. A. at Seoul has come to be a great power in seven brief years. The Crown Prince laid the cornerstone of the building. John Wanamaker gave \$40,000 toward the structure. The friends of Prince Ito gave over \$5,000. The Bible classes have about 800 men in them. A vast work is being done in many different directions. This one association in Seoul, Korea, has more secretaries and clerical help than the Foreign Christian Missionary Society of Cincinnati, Ohio, with work all over the world. The former does work in one city of about 200,000 population; the latter aims to cover the whole earth with the gospel message.

OUR OWN BRETHREN.

We have no missionaries in Korea. A few of our Japanese brethren have gone there from Japan. Brethren Matsuzawa and Kakai, bright young men from Tokyo, made a vow last December to do something for Korea. They soon started a Bible class. The whole gospel was taught, of course. Four men demanded baptism. On Sunday, April 30th, in the afternoon, they were baptized by Mitsuaki Kakai in Han Gang River. It is believed this is



The "Yoke" of the Korean criminals. This is a popular manner of punishment.

the first time any one has ever been immersed in the land of Korea. If so, it may indeed prove a historic event. A little church has been started. It will grow. Korean friends are asking for a full gospel. There are four members of the Christian Church in Seoul, from Japan, who have not yet been able to meet with this little band. I met with the infant church May 2d. It was a unique service. We all sat on the floor. The service was in three different tongues—English, Japanese, and Korean. I spoke to a brother who understood English and Japanese. He then spoke to a brother who understood Japanese and Korean. One of the young Korean brethren will go to Tokyo and enter our Bible College next October to prepare for a lifework among his own kinsmen. These brethren will meet every first day of the week at the table of the Lord. There are no women in this little church. This was true of the first church organized in Japan in 1872. And this reminds me that Kudo Honjo, one of the eleven members of the first Protestant church organized in Japan in 1872, is now one of our evangelists in the Sendai district. He has been a Christian longer than

any other Japanese now living, I am told. He is sixty-eight years of age and still vigorous and useful.

JAPAN IS ON TRIAL.

Japan is on trial in Korea. She has made a number of blunders in managing the people. She seems to lack tact. The Government is not as considerate of the missionaries as it ought to be. But it is believed the rulers will learn. It was a great loss to Korea, to the missionary cause, and to the Government of Japan when Count Ito was assassinated. He was a strong friend of missions, although not a Christian himself. He gave a church building to a band of believers in Korea. He showed his interest in many ways and on divers occasions. I believe Japan will win in Korea and that the cause of the Lord will not be embarrassed with unreasonable and unnecessary hindrances.

We return to Japan to-day and sail for America June 7th, and reach San Francisco June 23d, and hope to be at the National Convention, Portland, July 4th to 10th. The trip to Africa has been abandoned.

Seoul, Korea, May 4, 1911.

Briefs About the Workers.

—Dr. Samson Powar, of Harda, India, has been transferred to Rahetgoon.

—M. B. Madden and family will be starting back to Japan in a few weeks. They will attend the Convention in Portland on their way.

—Miss Rose Johnson, of Sendai, Japan, goes, with two girls of the Bible School, to work in Fukushima. She believes that field is needier than Sendai.

—The missionaries in China recommend that Dr. and Mrs. Wakefield be located at Wuweichow rather than at Chaohsien. Wuweichow is the larger place.

—Dr. C. C. Drummond, of Harda, India, reports that the plague has entirely disappeared from Harda. People are coming back to their homes, and the town is resuming its natural condition.

—Four baptisms in Fukushima last month, two in Sendai last night. The church at Fukushima has made a small beginning toward supporting the pastor. Hitherto they have paid only the incidental expenses. We have enjoyed greatly the visit of Brother and Sister Rains. They

have been a help and an inspiration to us. Please send out a president or secretary of the Society every three or four years.—*C. E. Robinson, Sendai, April 17, 1911.*

—Twenty-one baptisms in the Tagalog Provinces during March. Great and effectual doors are open. Many appeals like this: "We rejoice that the evangelist visited us, and that we heard again the *News* that we are always thirsting for. Truly we are strong in our zeal, but it happens as Jesus said, that no prophet has honor among his own people." For lack of means we must deny their appeal that we locate an evangelist in their province.—*Leslie Wolfe, Manila, P. I.*

—One of our older girls was baptized to-day. She is very much in earnest. I believe she will be one of our best Christians. We have been having some splendid meetings. Last evening and this morning quite a number of the pupils confessed their sins—some had been angry with others, etc. Twelve or thirteen have volunteered to be evangelists; eleven have asked for baptism. I am teaching them more; we want to be sure they understand what

they are doing. My good teacher, Min Chen, has been such a help to the girls these days.—*Emma Lyon, Nanking, China.*

—I have your letter of March 10, 1911, stating that the \$3,500 for the new hospital at Harda had been given. I hardly know how to express my joy and satisfaction at this news. I am truly grateful that at last we are to have a suitable hospital in Harda.

I do not say it boastfully, but I suppose no one knows as well as I just what this will mean to the work. We have tried to get on the best we could with our present equipment, but our work has been most altogether dispensary work. The in-patient department has been a very small part of the work, because we were not prepared to properly care for in-patients. Our operations have been performed in the medicine room, where we have had to work at a great disadvantage. But now we can have a proper operating room and equipment for caring for patients. We have procured an excellent plot of land

adjoining the old hospital, and we plan to build our new building on this.—*Dr. C. C. Drummond, Harda, India.*

—I want to thank Brother McLean for the article in one of the November Evangelists—the one about "Prayer." It was helpful to me, and I used it in a Bible lesson with my ten girls. My servant was present. She is not a Christian, but when she heard the prayer and confessions of the girls she, too, was deeply impressed with the thought of having neglected her opportunities for beauty culture, and each one resolved to pray more and rise above the trifling annoyances that beset them daily and hide in the secret of His presence. After all had left the room, the servant returned and said she wanted to confess that she had been unfaithful and shirked her work, and she was ashamed of her conduct and she would work faithfully from that day. She has improved very much, and we are praying that she may soon become a Christian.—*Kate V. Johnson, Tokyo, Japan.*

Teaching Missions in the Sunday Schools—The News Letter Plan.

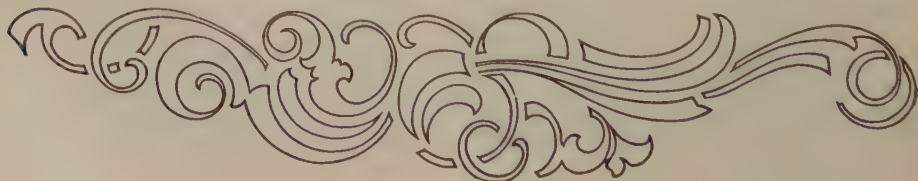
HOWARD WEIR.

The plan is as follows: Letters describing the work in their respective fields are received from numbers of missionaries each month. About thirty-six of these are printed and bound together in the form of a magazine about the size of the INTELLIGENCER. The form of the letter is not changed, but left exactly as received, heading, date, etc., all being as in a personal letter. The Sunday schools subscribed to this magazine, each school getting as many copies as the size of the school demands. When the magazine is received the cover is removed, the letters are separated, each one is folded and put in an envelope and addressed to a pupil in the school; about the intermediate grade is the best age. The postoffice is at the door of the school-room, or any convenient place, and the

pupil here receives the mail. The idea is to have each pupil receive one letter a month. The child takes the letter home, keeps it a week, and when it is returned the letter is addressed to another child; thus one letter does for four or five children. You would be surprised at the amount of interest created; a child dearly loves to receive a letter, and especially one from China, India, etc. The plan has been successfully used by the Canadian Methodist Church for some time, and they have had a decided increase in their school missionary offerings.

Of course, the main part is getting the letters printed and having sufficient subscriptions to make it pay. After that the success of the scheme depends upon the local committee.

New Haven, Conn.



AMONG OUR MISSIONARIES

Letters From the Field.

JAPAN.

FIRST CHRISTIAN MEETING IN MORIYA.

FRED E. HAGIN.

Our work at Moriya has opened very auspiciously; Mr. Eibhara, a native pastor at Toride, will visit it at least once in two weeks and break to these people the Bread of Life for the first time in the history of the town. Moriya is a town of some two thousand inhabitants and of considerable distinction in Japan. In modern times it has furnished some able men for Japan's expanding national life. One thousand years ago it gave forth the noted Masakato, who inaugurated a stubborn insurrection to make himself the ruler of all Japan. Near the town can still be seen the ruins of his castle. Nothing in the town to-day would suggest aught of a violent nature. Things move along at a slow and easy pace. Our service, that should have been at six o'clock, was not in full swing until three hours later. When Mr. Hagin and the evangelist left, the audience were still comfortably seated on their feet, drinking tea, smoking, and withal very graciously discussing this, the first gospel meeting ever held in the town. We are certain in time to have a circle of believers in this place; the people are kind, courteous, and more receptive than those in Toride. Moriya is eight miles from Toride, and we reach it by riding in a one-horse hansom (?) with its box on four wheels and which lurches hither and thither on its leather strap springs. What a delight to ride in one of these Japanese stages! We had thirteen people crowded into a space five and one-half feet long by three and one-half feet wide and four and one-half feet high. We were so jammed in that we could only wiggle our toes and fingers and blink our eyes. There was one exception, however. A lady passenger, clinging wildly to a towel looped over a stay above, carried on an audible conversation notwithstanding the rattle and bang of our lurching schooner. What a relief it was to some of us when we got stuck in the mud on the shady side of a

hill, to roll out and help our sweaty, balking stack of bones out of his dilemma!

There always comes a joy and blessed feeling of compensation when one knows that he is the first to sing a song, to pray, or tell of Christ in a community. It is part of the wages that our great King gives his heralds of peace. "Behold, I bring you tidings of great joy." What a message! What a Savior! What a need of him, and what a dearth of messengers to make him known!

Pray for Moriya, for her honest, hard-working farmers. Pray that the light of the gospel may shine with healing grace into every house and hamlet far and near.

SIGNS OF PROGRESS IN JAPAN.

R. A. M'CORKLE.

On recent evangelistic trips I have visited twenty-five churches in the Sendai and Akita districts. Everywhere I saw signs of progress. Below are a few of the most salient:

Fukushima.—A Buddhist priest whom we visited said, "There must be some change in Buddhism if it is to meet the demands of the age." Thus giving official voice to the popular unrest under its dead formalism.

Iezaka.—One man who attended the meeting called up our hotel after we were in bed and said he had decided to become a Christian. Another called at the hotel the next morning to give voice to the same decision.

Wakayanagi.—A Buddhist priest is sending his four children to our Sunday school.

Sanuma.—More women than men at church; the first time I have seen that condition in Japan.

Nishikori.—The members here have secured a lot in the center of town for a new church building.

Tsurugaoka.—Three members of the graduating class in the middle school were recently baptized. These boys are the three leaders of the three divisions of their class.

A young man of a wealthy family read in the newspaper that we were to be in town and came in six miles to talk with

us and attend the meetings. He told us that, having recently lost his wife and only child, he had decided to end a miserable existence by committing suicide. Then, as never before, the thought came to him, "After death, what?" Seeking an answer to this question, he visited the Buddhist priests, but he said they only talked and talked until he knew less than before. "Now," he said, "I have come to you. Can you give me peace?" Long we talked and prayed together. He bought a Bible and a hymn-book, and went away that night, saying, "I have found the way to peace." Truly, "Blessed are they that mourn, for they shall be comforted."

Akita City.—The church here pays half of all its expenses.

Tsuchizaki.—Here I met Brother Noto, a man of beautiful faith, who has been twenty years a Christian. For that length of time he has been the impelling power in the Tsuchizaki Sunday school. As he goes about the country, selling cotton goods, he talks Christianity and sells Bibles. He received pay for none of this, nor does he want any.

Yokote.—Here three sisters were baptized. We thought to give them new names—Faith, Hope, and Love.

Many more encouraging facts there were, and some discouraging ones; but more of the former than of the latter, and we "thanked God and took courage."

CHINA.

BAPTISMS AT SHANGHAI.

JAS. WARE.

I have much pleasure in reporting five baptisms last Lord's day. One was my youngest daughter, Frances, eleven years of age. Each of my children has now entered the fold, and one is safe in the Father's home above. A husband and wife were baptized. The woman had persecuted her son and for years had prevented him from joining the church. This is now her great sorrow, and she has written him urging him to delay no longer in putting on Christ, as she herself has done. Our schoolmaster's wife was one of the candidates, and her conversion and bright testimony has filled us with joy. One of Miss Tonkin's scholars, "Geordie," a bright little girl, was baptized. Her parents, who are both Christians and zealous in good works, were present and rejoiced greatly. Our service was one that did us all good and greatly encouraged us.

Our school is full up. We have fifty-five boys, and Miss Tonkin has eighteen

girls. Two weeks ago our Junior Endeavor was started with sixteen of the boys as members.

WANTED—A HIGH SCHOOL IN LU CHOW FU, CHINA.

G. B. BAIRD.

Last spring the Lu-chow-fu station unanimously passed a resolution asking that the mission establish a boys' boarding school in this city. Our idea is to make this school a preparatory school and feeder for the Nanking University (Union). The resolution was adopted by the China Mission at their last convention, but the funds to start it were not asked for, as there were so many other requests for money in ahead of it. As many of these have now been met, we feel that the time has come to put this proposition before the church in America.

We are the only mission working in this large and prosperous city. We are in the center of an immense district. If we will fully equip and work this field, we can hold it as our special field. If not, some other mission will soon come here and open work. Recently a missionary asked me if we intended to fully work Lu-chow-fu or did we expect some other mission to come in and do part of the necessary work. We can not hold this large field unless we work for it. We are at an inconvenient distance from any school center, and the matter of expense makes it impossible for many boys who desire to do so to attend the mission school at Nanking. Then the young boys do not like to be so far away from home, and should not be until they are ready for college work. Certainly we can do better work if we hold the entire station for our own work and equip it for all necessary and proper work. We have a large hospital, three men in evangelistic work, and expect to soon build a new church building. We also need a proper school with a man to devote his time entirely to school work.

We have a boys' day school in the city and one in each of our out-stations. In these schools we have eighty boys. We are prepared to give them only intermediate work, so many of them go to the Government schools after a year or two. These schools forbid all Christian influence and compel all teachers and students to worship Confucius. They also do an inferior class of work, but they have regularly organized schools, with proper buildings and a certain standing which our little day schools do not have. The one or two years' Christian influence is almost

lost when the boys go into these Government schools, where all Christian influence is tabooed. Of course we can keep in personal touch with them and have them in our homes, as we do. Mr. Buck is in more or less close touch with most of the teachers and pupils of the city schools, but this work is confined to the homes and not in the school.

If we will start a proper school, with the name and standing which it would give, the enrollment would be limited only by the limit of room and teachers to care for the boys. The Government school is now dropping out the foreign teacher of English and putting a Chinaman in his place. The students and teachers all admit that this is a backward step, for the presence of the foreign teacher has given the school a standing that it will no longer have. Both teachers and students have come to us personally and suggested that we as a mission ought to start a good school here now. They all recognize that the mission schools are on a higher plane of both morality and work. Now is the opportune time. Shall we as a mission provide for the education of our Christians' children or let them take the only other alternative and send them to schools where they can not be Christians, but must worship Confucius, the dead sage of ancient China?

Five thousand dollars gold will put up a school building large enough to run the school and provide a temporary home for the man in charge of the school until he is crowded out by the growth of the school. Will some one send us five thousand dollars for this great work?

Lu-chow-fu.

PHILIPPINES.

HOW THE MISSIONARY ENJOYS AN OUTING.

MRS. LESLIE WOLFE.

Mr. Wolfe and I took the children and left the hot, dusty city for a three weeks' rest in a beautiful little town about fifty miles from Manila. We took dishes, eatables, and a little stove with us. We left home at six o'clock in the morning on a river steamer. We bought first-class tickets, which entitled us to some chairs in the center of the boat. The boat was well filled with native people with their odd-looking parcels. Baskets of dried fish, tomatoes, and other vegetables were placed around the boat. Six cattle stood a little distance back. Here and there we saw a native caressing his pet fighting-cock. We

were the only Americans on the boat, and our children furnished amusement for the people most of the way. The morning air was cool and filled with the fragrance of flowers. It had been more than two years since I had been out of the city and seen men plowing the ground with their little wooden plows drawn by old, lazy carabao, or women beating their clothes on the rocks and putting them in the sun to bleach. Now and then we would pass a fisherman with his net. In the distance were the blue mountains, here and there a church steeple and some little nipa houses nestling among vines, and the bamboo and the cocoanut trees seemed to nod to us a welcome. We left the river and entered a lake about thirty miles long and ten or twelve miles wide, and it was almost noon when we reached the mouth of the other river. I shall not forget the ride up that little river. The water was so clear we could see the rocks at the bottom. Brown and white ducks bobbed out everywhere. The great cocoanut grove extended back as far as we could see. The vines and flowers trailed down the banks, and the feathery bamboos swayed in the breeze. Here and there we saw children bathing and they would wave their hands and shout to us as we passed. We did not go far up this river before we came to Pagsanjan, the beautiful town that was to be our home for three weeks. It was about three o'clock in the afternoon and we were sunburned and tired. We put up our beds and, after putting our house in order, were glad to lie down for our night's rest.

I can not tell you of all the good times we had, but I do want to tell you of some. On up this river is a very beautiful and noted gorge with two falls, one of which comes down the gorge with such force that you can hear the roaring for some distance.

We got into little boats with two oarsmen to each boat and but one passenger. When we were going up the river the men dragged the boats over the rapids, but coming back we shot them. My boat turned over and I was over my head in water, but not at all hurt, and it only added a little fun to our trip.

We went up and down the mountain for a moonlight picnic. We built a fire, boiled water and made cocoa. We had all the good things that go with a picnic at home. The boys made torches of cocoanut leaves bound tightly and stood them up around the trees. This was the first picnic our little six-year-old girl could remember, and she said, "O mamma, if we

could only do this every night, would n't it be grand?"

Mr. Wolfe left the children and me and made a four days' trip to some of the small towns at the foot of the mountains. He came home so very happy and told us that in one of the towns they had baptized eighteen people that month, and the new chapel that had so recently been completed was too small and they were planning to enlarge it.

A devoted Christian woman had been the means of bringing thirteen of these people to Christ by her personal work, going from house to house, reading the Bible and talking to the people. One girl about fifteen years old was driven from her home because she became a Christian, and had to seek shelter in the home of a church member. She gave up all gladly for Christ. Wasn't she as heroic as any of our American girls?

Friends, pray for the work. Pray that more may be given that we may employ such women as the one mentioned above to give all their time to winning souls for Christ. The Lord has richly blessed us. There is much to be done. The fields are white, but our reapers are all too few.

Manila.

AFRICA.

GOOD NEWS FROM THE CONGO.

A. F. HENSEY.

The work at all the stations is now more encouraging than at any time in many months. There have been the following baptisms lately: At Monieka, March 12th, 19; At Longa, April 2d, 22; at Lotumbe, April 9th, 27; at Bolenge, April 9th, 49 and 6 restored.

At Lotumbe forty-five villages near by are asking for teachers, and at a recent meeting of the church, when they asked for a special offering to give the gospel to some of these villages, a record-breaking offering of fifty francs was given. When you remember that currency has been introduced less than a month, you may understand how large an offering this is.

Here at Bolenge our hearts are glad because four villages, which have for years refused the gospel, are now asking for it, and we have placed teachers in three of them. Already more than two hundred inquirers are enrolled.

At Monieka the work moves on in the same marvelous way. The fifty evangelists there are now in for a conference and rest, and are waiting for one of us to come

there and baptize those whom they have brought in with them. I am hoping to leave in a week for there, baptize these candidates, teach the evangelists and send them out for another three months.

Bolenge.

INDIA.

DAMOH NOTES.

W. B. ALEXANDER.

—In the low caste school in the town thirteen boys passed their examinations. Two of them will continue their studies in the Orphanage School this year.

—Mr. Benlehr reports seventy-five bushels of potatoes in the last crop on the Orphanage farm. In this country three crops a year can be raised. A quarter of an acre yielded 500 pounds of peanuts and over 2,000 papiyas were raised.

—Miss Griffith left for her furlough in March. There is no one to take up her work, so it has been given to other missionaries of the station, who already had more than they could do properly. One person can not do the work of two or three. Some of the work must suffer.

—The returns of the All-India Sunday School Examination have been received, showing that 95 out of 137, or seventy per cent, of the candidates from Damoh passed. Almost every boy in Sunday school above the Second Hindi class took the examination, including some of the field workers and the heathen boys in the town school.

—Where the Lord is at work the devil gets busy, too. This week one of our Christian wives ran off and left her husband. We have had five meetings of the church council and the missionaries to settle a quarrel between two Christian men. We should not be discouraged by such occurrences. The grace of our Lord Jesus Christ can clear away anything that Satan can stir up.

—This week I am sending to the Foreign Society an offering of \$98.77, which is the contribution of the Damoh church to the March Offering. To be sure, the missionaries contributed the larger portion of it, but the Indian Christians have their part in it according to their means. Dear home pastors and members of the Finance Committee, remember that we on this side the sea are laboring with you to increase the March Offering.

—The medical work was somewhat affected by the wheat harvest in March. All the village people were busy cutting the

grain, and some Damoh folks, too, went to work in the fields. Two or three Hindu and Mohammedan festivals also interfered with the attendance at the hospital. The total attendance for the month of March was 1,401, an average of a little more than fifty-three patients a day. Thirty-eight visits were made to homes in the town.

—Another year's work has closed in the Damoh Orphanage School. A good per cent of the boys passed in their respective classes. Eleven boys finished the fourth year's study of English, and most of them are now candidates for the high school, the Bible college, or the teachers' training school. Seven boys completed the seventh year's work in the vernacular. One boy was considered too old to take up the English work, but the six will now begin the study of English.

—This week a young man who has been out of the Orphanage about a year came to my house to ask me to make some arrangement for his marriage. In America when a man has made arrangements with one young lady for marriage, usually he is through with that risky venture; but in India the pastor frequently must make a proposal to some young lady. This

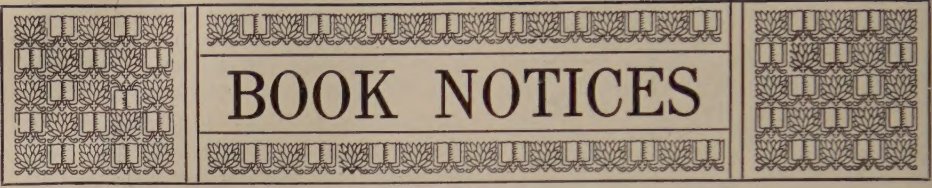
young man who is now seeking a wife probably will be married in a short time to an Orphanage girl whom he will not have seen before the wedding day.

—There have been four baptisms in Damoh during the past few weeks. Several weeks ago baptism was administered to the two sons and a Hindu servant woman of Yakub Masih. Our Easter service was made bright by the confession of a young man sixteen years of age who, less than a year ago, was a wanderer without a home. A few months ago, when the Christians of Mahoba were on their way to attend the annual convention of Christians in Jabalpur, they met with this young man. Learning that he was drifting without any anchorage, they persuaded him to go with them to the gathering in Jabalpur. He became interested in what he saw and heard and returned to Mahoba with the Christians. After caring for him a short time and concluding that he is a worthy and promising boy, they sent him to the Damoh school. Since that time the boy has been supported by the Mahoba church, and it is proving a good investment for the Kingdom. There is power in the gospel story.

Wanted!

Books for the Philippine Mission.

Do you want to help, in an easy way, in the training and development of a native ministry in a foreign land? In the Philippine Islands we have three stations where we are striving to develop future workers. Aside from those whom we are training, there are hundreds of young people who come under our influence more or less constantly. The most of these young people have learned or are learning the English language in the government schools. Some of these schools have already established libraries, thus giving the pupils access to much of our general literature. But shall our religious literature be omitted or neglected? It is for us to say. Your workers in the Islands are at the present time striving to gather together such books as may be considered useful in laying the foundations of a stronger faith or of imparting inspiration for greater service for Christ. Believing that there are many who have such books in their possession which might be passed on to help others if only their attention was called to the need, the writer of these lines will gladly pay the postage on all books sent to the address below before July 1st, or the same postage required to bring them to Minneapolis, will carry them to Miss Sylvia Siegfried, Laoag, Ilcos Norte, P. I. Some of our preachers do not understand the English, but do understand the Spanish language. To help these we must send directly to the Protestant publishing houses either in Spain or America. The limited funds at our command have not yet adequately supplied this need. A number of our friends are already helping us along this line. May we not hear from others? C. L. Pickett, 3125 Garfield Ave., Minneapolis, Minn.



BOOK NOTICES

An Appreciation of Mrs. Garst's new book, "IN THE SHADOW OF THE DRUM TOWER."

We have just read the little book, "In the Shadow of the Drum Tower," by Mrs. Laura DeLany Garst, which has been issued by the Foreign Christian Missionary Society. Of course it would be fine coming from the pen of such an author. Sister Garst is one of the world's noblest women. A granddaughter of one of our greatest preachers, Jonas Hartzell, she possessed by inheritance those traits that develop the noblest character. Added to this rich legacy, gifts and graces, culture and intelligence, together with the real spirit of Christ, it is not any wonder that we have such a beautiful Christian character as Sister Garst. Her maiden name was DeLany. She was married to Charles E. Garst in 1881. Two years later this young husband and wife went to Japan. The book is really the story of the work of Dr. and Mrs. Macklin, who founded the Drum Tower Mission in Nanking, China. In this book we get glimpses of a side of life that none but the ones who have made the sacrifice can fully understand.—*The Christian Union*, Des Moines.

I received yesterday the book "Under the Drum Tower," and sat down to glance through it, and found it so intensely interesting that I did not let up until I had finished it. It has heart and Christ and life in it. Like the Master, it speaks to us, saying, "I am come that we might have life, and have it more abundantly."

It is a book that will be read with interest and profit. Many of our preach-

ers would do well to read it to their congregations at the evening service at the head of the sermon. Mrs. Garst has done the Christian world a real service in giving us these heart-throbs from the mission field.—*J. C. Mason*, Dallas, Texas.

DR. ZWEMER'S NEW BOOK.

"The Unoccupied Fields of Africa and Asia" is the title of Dr. Samuel M. Zwemer's latest book, which is being published by the Student Volunteer Movement of New York. This book is a study of the countries in Africa and Asia which have not yet been entered by missionaries. Dr. Zwemer discusses the geographical, political, social, moral, and religious conditions in these countries in his most interesting style, and call for the Christian Church to at once rise up and possess these neglected fields. For more than sixteen years Dr. Zwemer has been a missionary in Arabia. During that time he explored many parts of the Arabian peninsula which had not been entered by a white man. In recognition of his contribution to geography he has been elected a Fellow of the Royal Geographical Society of England. He is one of the best known authorities on Mohammedanism and is the author of several books dealing with the Mohammedan problem, the best known of which is "Islam: A Challenge of Faith." Another well-known work of his is "Arabia, the Cradle of Islam." It is believed by those who have read the forthcoming book on "The Unoccupied Mission Fields" that this is probably his best contribution to missionary literature.

